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FURTHER INSTANCES OF VOCABLES OF DRAVIDIAN ORIGIN OCCURRING IN GREEK AND LATIN

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Writing on the Glossarial Affinities of Dravidian Language, Dr. Caldwell (1856, "*Comp. Gram. of the Dravidian Lang.*"), gives quite a number of instances of words, which "though apparently connected with the Western tongues–especially with Greek and Latin—were obviously related to Dravidian dialects." He considered that the analogy brought to light by these words "were so remarkable that an ultimate relation of *some* kind between the Dravidian and the Indo-European families may be regarded as possible." The present writer had in an earlier article, Volume LIII, pp. 45–63, been able to confirm Dr. Caldwell's observations, as he was able to show that this was a case of an original non-Hellenic population of ancient Greece being over-run by an Indo-European race (the Hellenes), invading the country from the north, and thereby bringing about a collision of languages. In the course of time, however, there was a fusion of the population accompanied by the absorption of many non-Hellenic words in the classical Greek language. Since many of the words adopted have proved to be allied to the Dravidian group, it is conjectured that the original *Aegean* population was possibly of Proto-Dravidian extraction.

In the course of the pursuit of his hobby, the present writer has been trying to check up the list of cognates of Dravidian

words given by Caldwell under "Glossarial Affinities" in his book. But since a year or so, he has had under unforeseen circumstances to move out of Bangalore, so that he is at present greatly handicapped by the want of library and other similar facilities.

Under the category of West Indo-European affinities, a set of thirteen further examples have been selected out of Caldwell's list in continuation of the twenty-four included already. In addition, a set of fifteen fresh samples of Dravidian words with Greek or Latin affinities, picked up by himself has also been presented in continuation of the previous list.

LIST I (Contd.)

West Indo-European Words showing Dravidian Affinities

Thirteen examples from Caldwell's list (P. 587, *Comp. Gram. of the Dravidian Lang.* III Edn. 1961)

GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN or SCYTHIAN
1. L. *uro* (to burn)	Aureum (colour of fire)	K. *uri* (to burn), T. *eri* (to burn)
	Urṭica (burning)	*Cf.* Hebrew *huur* (light)
	urn (burnt clay)	Armenian *Or* (fire)
2. L. *oriens* (rising)	Òriental (east)	T. *eṛu*, K. *eḷu*
orior (to rise)	orientation	(to rise)
3. L. *cav-us* (hollow)	Cavity, cave	K. *Gavi*, T. *kavi*
	Concave	(cave)
4. Gk. *kai-o* (to burn)	Caustic, cauterize,	T. K. *kay* (to get hot)
	encre (ink)	Te. *kagu*, K. *kasu* (to heat)
		Cf. Finnish : *keitte* } (to boil)
		Magyar : *keszil* }

	GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN or SCYTHIAN
5.	Gk. *klu-o* (to hear)	client	T. K. *keḷ* (to hear),
	L. *clu-o* (to hear, listen)	clientele	*Cf.* Finnish *kuulen* (to hear)
			Cherek *kol-am* ,,
			Lappish *kullem* (hearing)
			Magyar *Ker* (to ask)
6.	Gk. *kel-o*, *kel-es*	celerity	T. *sel* (to go, to move)
	to run, runner	accelerate	K. *sal* (to pass)
	L. *celer* to move rapidly		Tel. *sel* (to go)
7.	L. *Fru-or* to become ripe	fruition	T. *paṛu* (to ripen)
	L. *fru-x* (produce)	fructify, frugal	K. *pala* fruit
			Cf. Hebrew *pārāh* (to bear fruit)
			Armenian *perk* (fruit)
8.	L. *pulvis* (dust)	pulverize, powder	T. *puṛudi* (dust)
			Te. *poḍi*, K. *puḍi* (powder)
			Magyar '*por*' (dust)
9.	Gr. *Ba-o* (to go, to move)	basis, vade-mecum	T. Te. K. '*po*' (to go)
	L. *va-do* (to go, to walk)		Hebrew '*bo*' (to go)
10.	L. *femina* (woman)	fecundity	T. K. Te. *Peṇṇu*, *peṭṭa*
			Cf. Arabic: '*binth*' (daughter)

GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN or SCYTHIAN
11. Gk. *mol-os* (toil) L. *molior* (to toil, to struggle)	—	T. '*muyal*' (endeavour)
12. Gk. *malakos* (soft) L. *mollis* (soft)	L. *Mulier* 'woman'	T. K. Te. "*mel*" (soft) Tamil : "*melliar*" 'The *tender sex*' (L. *mulier*)
13. L. *Clam* or *Calim* (in secret or secretly) Gk. *klept-o* (to steal)	Clepsydra clandestine	T. *Kaḷḷam* (stealthily)

LIST II (Contd.)

Greek or Latin Vocables considered by the Author as Cognates with Dravidian

GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN, Etc.
1. Gk. *Kekones* (Stork)	The White Stork	T. *Kokku* : K. *Kokkare*
L. *Ciconia* (,,)	*Ciconia alba*	Te. *Konga* : Brahui *Khakhar*
	(Arabic '*Laghlag*')	Magyar : *Kocsay*
1.a Gk. *Geranos* ; L. *Grus*	Sanskrit : *Krauncha*	*O. H. G. Chranuh*
Indo-Aryan { Ang. Sax. *Cran*	Sclav. *Zeran*	German *Krahn*
(The name *Crane* is recognisable in all the above Indo-European Languages.)	Welsh : *Garan*	
2. Gk. *Eremitos*	Eremian (Desert)	T. *Orumai*—loneliness
L. *Eremita* (hermit)	(Botanical Sub-region)	Gond. 'varore' (lonely)
Derived from *Eremos*- lonely, solitary, desolate	Hermit	
3. Gk. *Etos* (year)	Etesian	T. *āandu* ; Tel. *yedu* ; *Cf.* Turkish *Yil* (year), Etruscan *avil* (year)
4. L. *Carbo* (coal or charcoal)	Carbon (Chemical element)	T. *kari* (coal, charcoal), *karuppu* (black)
Gk. *anthrax* (coal)	Fr. charbonne (coal)	K. *karè* (black), Turkish *kara* (black)

	GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN, Etc.
5.	L. *calx*, stone, limestone	calculus	T. K. Te. M. Tuḷu *Kal* (stone)
	L. *calculus* a small stone	calculate, calcium,	Brahui *khal* (stone)
		calcareous	Finnish *kallio* (rock)
			Magyor : *Ko* (stone)
6.	Gk. *Erebos*, L. *Erebus*		T. *Iravu* (night)
	In Greek Mythology, a dark gloomy region under the earth leading shades to the Hades.		K. *Irulu* (darkness)
			Te *Reyi* (night)
7.	L. *mercor* to carry on trade	market	K. *māru* (to barter, sell)
	merx (merchandise)	merchant	Te. *mārchu* (to barter)
	mercatus (market)	mercator	T. *mārudal* (exchange)
8.	Gk. *pseudo* (false)	pseudonym	K. *pusi* (to utter lies)
	pseude (falsehood)	pseudomorph	T. *poy* (Falsehood)
		pseudopod	K. *pusinudi* (a lie)
			Magyor : ' *Hazudik* , (to lie)
9.	L. *venor* (to hunt)	venison	Te. *veṭa*, K. *beṭe*, T. *veṭṭei* (hunting)
	(to chase)		T. *veḍan* (hunter), T. *vel* (hunting lance)
10.	L. *fructus* (fruit)	fruit	T. *pazham*, K. *paḷa* (fruit)
	L. *frux* (produce)	fructification	Hebrew *pārāh* (to be fruitful)

	GREEK or LATIN	DERIVATIVES (Eng.)	DRAVIDIAN, Etc.
11.	Gk. *phloos* flower	Flora	K. & T. *poovu* (flower)
	L. *flos* ,,	inflorescence	Tel. *puvulu* (flowers), Tel. *putha* (flowering)
12.	L. *vereor* (to fear)		T. *veri* (fear), K. *berchi* (to be terrified)
			Te. *verri* (terror, madness)
13.	Gk. *omphalos* (navel)		T. *Koppuḷ*, K. *pokkuḷu* (the navel)
	L. *umbilicus* ,,		Te. *pokkili*, Brahui : *put*
	Equivalents of '*Navel*' in Indo-European languages :		Magyar : '*Köldäk*' (navel)
	A. S. *nafel ;* D. *navel ;* Dan. *navle ;* Icel. *nafle ;* G. *nabel ;* Sanskrit. *nābhi ;* Zend. *naba ;* Slav. *nab.*		
14.	Gk. *Elios* the Sun	Helium	T. "*Ell*" (the Sun) also '*elli*', '*ellon*'
	L. *sol* (Āryan vocable for 'Sun')	Heliotrope	(Ancient names of the Sun)
		Solarium	
15.	L. *sapor* (savour)	Savour,	K. *savi*, Te. *chavi*, T. *suvei* (taste)
	from *sapio* (to taste)	sapid, insipid	

T. Tamil, K. Kannada, Te. Telugu, Mal. Malayalam, Tu. Tuḷu, Bra. Brahui, L. Latin, Gk. Greek.

A few explanatory notes on the above lists of Vocables

A few words of explanation are apparently needed in respect of the object of these tabulations. It must be kept in mind that both Greek and Latin are very important members of the Indo-European group of languages. In many cases, the components of these languages though usually discrete, can often enough be recognised to be congeneric, being as a rule, modifications of the same Indo-European root, as may be noticed, for example, in the case of the synonyms of the word "Crane". In the case of the vocables listed above, the words shown under Greek and Latin, although they are treated as regular Greek or Latin words are not represented by recognisable cognates in the other Indo-European tongues. On the other hand, they present clear resemblances to words of the Dravidian and Ugrian languages, such as Turkish, Finnish and Magyar. This would possibly indicate that in the remote past, Greek or Latin speakers, had had, under peculiar conditions, to live in close contact with people speaking older, indigenous tongues and had absorbed some of their vocables. As such forms of speech have since mostly died out, it is difficult to determine the actual source of such vocables.

For instance, in the case of the Latin words "*clam*" and "*callim*" (in secret), classical lexicographers often trace them to a supposed Old Latin root *Cal* or *Cel* from which the Latin verb *cel-o* has been derived. On the other hand, their relationship to Dravidian vocables, such as '*Kaḷḷa*' (thief) and '*Kaḷḷam*' (secretly) should be considered to be more evident.

Coal is known as 'Anthrax' in Greek and as 'kol' or 'Kohle' in Teutonic dialects, but as 'carbo' in Latin. The Dravidian word is '*kari*' for the same and '*Kara*' means 'black' in Dravidian as well as in Turkish. The word 'calculate' is derived from 'calculus'—pebble or small stone used in counting in the early days, and *calculus* is derived from 'Calx'–(stone or limestone), the same as Dravidian "*Kal*" or "*Kahl*" (stone).

"*Pseudo*" (false) is a Greek word, presumably derivable from the Kannada '*pusi*' (to tell lies) and the Tamil "*Poy*" (falsehood).

'*Eremite*' (hermit) and '*Eremian*' (desert) are apparently traceable to Dravidian (T)-"*Oru-mei*" (loneliness), which gave rise to Gk. '*eremos*' meaning desolate, lonely, or deserted.

The Stork *Ciconia alba* is 'kekones' in Greek, 'Ciconia' in Latin, and has somewhat similar names in the Dravidian dialects: '*Kokku*' in Tamil, '*Kokkare*' in Kannada, '*Konga*' in Telugu, and '*Khaker*' in Brahui and in Magyar '*Kocsag*'.

Whereas 'woman' goes by the Indo-Āryan term '*gyne*' in Greek, she is given a rather fanciful name '*mulier*' in Latin, not matched by any similar term on the Indo-European side. Obviousy it is to be linked rather with the Tamil name "*melliar*", meaning 'the tender sex'.

The word 'Market'–'mercatus' in Latin derived from the verb 'mercor' (to carry on trade), appears to be connected with the Dravidian root "*māru*" (to barter, to sell).

The word 'Navel' seems to be an interesting one. "*Nābhi*" is the form in Sanskrit and '*naba*' in Zend. The Slav form is '*nab*' and the German, 'nabel'. In Greek and Latin, we have the terms '*Omphalos*' and '*Umbilicus*', which in Dravidian tongues, may be deemed to be matched by T. '*koppuzh*', K. '*pokkulu*', Tel. '*pokkili*' and Brahui '*put*'.

The English word '*savour*' is the same as Latin 'Sapor' from the verb '*sapio*' (to taste). The Dravidian forms are K. '*savi*', Tel. '*cavi*' and Tam. '*suvei*'–meaning 'taste'.

Lastly, '*Helios*' is the Greek name of the Sun, and is connected with the ancient Dravidian names for the Sun, *viz.* "Ell", "Elli" and "Ellon" which would become "*Helios*" by the acquisition of the initial Greek aspirate sign, whereas the Latin form is "Sol"–cognate with the Āryan "Sūrya".

Is Sumerian related to Dravidian?

The discovery of Sumerian as a distinct ancient language was made only towards the close of the nineteenth century, so

that Dr. Caldwell could not have been aware of it. The efforts of the writer to get himself acquainted with some literature on Sumerian met with considerable difficulties as none could be obtained anywhere in South India. At the kind suggestion of Prof. C. J. Gadd of the British Museum, London, two recent handbooks on Sumerian Grammar were ordered for, but one had to wait for over a year to get them, and as one of the two books was in German and the other in French, there was further delay in making a study of their contents. Moreover, as the books were of a grammatical character, there was not much of a vocabulary to pick out from them, but even at that, over fifteen vocables, which proved to be palpably Dravidian in their character, were noted and listed below in tabular form. It should also be kept in mind that Sumerian is like Dravidian a tongue of the agglutinate type. It is known that the Sumerians had entered the land of the two rivers from the hilly country to the east as far back as the fourth millennium B.C. and since in spite of the passage of some millennia, they had retained the Dravidian type of vocables, this would indicate that the Sumerians formed only a branch of a vaster migration movement of peoples of the Dravidian type proceeding from Western Asia towards Southern Iran and the Indus Valley, at the commencement of the fourth millennium, B.C.

Sumerian Vocables with their presumed Dravidian Cognates

Sumerian	Dravidian Cognates
1. '*Ān*' sky, (heavens)	T. *āānam*, *vānam*, K. *bāna* (sky)
2. '*Ā*' water	
3. '*A+An*', '*Aan*' (rain)	Te. '*vaana*', T. *Vaanam* (rain)
4. '*Dingir*' (God)	Turkish *Tanri* (God), Mongolian *Tengri* (God), Te. *Tanri* (Father), T. K. *Tande* (Father)
5. '*Ki*' Earth; below	T. & K. '*Kiḷ*' (below)
6. '*A-i-a*', '*Aiya*' (Father)	T. Te. K. '*Aiyah*', '*Aiyar*', etc.

Sumerian	Dravidian Cognates
7. '*Ab-Gud*' Cow-Bull (Cattle)	Te. *Aavu* (cow), T. '*ĀĀ*' (cow), K. *Akalu* (cow), Te. *Gode* (bull)
8. '*Ama*' mother	T. K. Te. & M. '*Amma*' (mother)
9. '*i-ah*' (iyah) (five)	T. *eindu* (five), Te. & K. *Aidu* (five)
10. '*uḍu*' (goat)	T. & K. '*aaḍu*' (goat or sheep) Te. '*yeḍi*' (goat), Etruscan *Iḍulus* (goat)
11. '*ūru*' (town, city)	T. Te. & K. "*Ooru*" (town)
12. '*kur*' (hill)	'*Kur*' T. "hilly area", K. & Te. *Kuracha* (hillman)
13. '*ka*' (mouth, gate)	T. Te. & K. : *kadavu*, *kaḍapa*, *kada* (door or gate)
14. '*lu*' (man)	T. *Aal*, K. *aaḷu*, Te. *aalu* (wife)
15. '*śe*' (hand)	T. & K. '*kei*' (hand), Te. '*chei*' (hand)
16. '*giri*' (foot)	T. K. & Te. '*kaal*', Tuḷu '*kar*' (leg, foot)
17. '*uṟu*' (to plough)	T. '*uzhu*', K. '*uḷu*' (to plough)

The Age of the Greek Language

At the instance of Professor Gadd of London, the writer obtained a copy of the revised edition of the article entitled "*The Pre-History of the Greek Language*" by Mr. John Chadwick written for the *Cambridge Ancient History* series, as it contained the latest information in respect of the present position of knowledge on the subject. For over half a century, the theory that held the field was to the effect that the Greeks arrived in Greece in a series of waves. This is now deemed to be not satisfactory, since it involves supposing that the Greek language

came from outside Greece and that it was imported by three successive waves of invaders. "We have no evidence to prove that Greek existed as a separate language before its speakers were established in Greece ...... If we postulate a single invasion at the beginning of the Early Helladic III period bringing an Indo-European idiom which, after influence by the surviving indigenous peoples, emerged as Greek, we have a more economical hypothesis and one which fits better the facts as at present known. The development of the dialects will then have taken place inside the southern Balkan area, and *after* 2100 B.C."

A study of the dialects of the Greek language since prehistoric times, has shown that "all Greek dialects share a number of words borrowed from unknown languages, and some of these show differing forms in the dialects, which prove that the borrowing took place in prehistoric times".... "To sum up, the facts considered to be certain are these. The Greek peoples were not indigenous, but the Greek language arose through the mixture of a group of Indo-European speakers with an earlier population, and this group penetrated Greece at some time during the Middle Helladic or Early Helladic III period (2100 B.C.). The Greek language was in existence and was already divided into at least two dialects, by the late Helladic III. The unity of dialect in the Mycaenean Kingdom of Southern Greece was broken by the Doric invasions and the consequent relapse into near-barbarism."

From the above extracts, it is seen that the time of contact between the invading Indo-European element and the indigenous "Aegean" population of Greece was much earlier than formerly visualised (1500 to 1000 B.C.).

Acknowledgments

The writer is much indebted to Professor C. J. Gadd of the British Museum, London, for his frank criticism and for his valuable suggestions in respect of elementary books for acquiring a basic knowledge of Sumerian for his work. He is also

thankful to him for advising him to peruse John Chadwick's Revised Edition of the fascicle "*The Pre-History of the Greek Language*" of Cambridge Ancient History. In this connection, he wishes to place on record his gratefulness to Sir Boris Uvarov, the eminent Acridologist, for his gracious kindness in presenting the present writer with a copy each of (1) Jestin's *Abrege de Grammaire Sumerienne ;* and (2) a Magyar Handbook– '*Angol*'—to help him in the pursuit of his hobby.

Last but not least, he wishes to express his thankfulness to the authorities of the Bangalore Mythic Society, especially to the Curator Sri R. Hari Rao, for much help received.

THE PALLAVAS (THE PALLAVARGAL) —A SURVEY*

DR. T. K. SESHADRI

While the Pallavas could, perhaps, compete with the Cholas, the greatest imperial power of the South in the field of the Eastern Overseas Expansion, they could not turn out to be an All-India power but, yet, they were the pioneers to have preserved the religious and cultural pattern of the traditional Hinduism of India in the South. As such, the following passages attempt to deal with the political and cultural background of South India during the times of Pallavas.

When one deals with all the facets of the Pallavas, it is but fitting that the beginning be made with the 'Mystery' of the Pallavas, namely, their origin.

The Origin of the Pallavas

The Origin of the Pallavas has, ever been a great problem in the history of South India. Though many theories have been expounded by eminent scholars towards the solution of the problem, there is no finality as yet.

The Theories of the Origin of the Pallavas

The theories regarding the origin of the Pallavas are those which are either in favour of the indigenous origin or those which advocate otherwise.

The exponents of the indigenous origin of the Pallavas are Jayaswal,[1] Krishnaswamy Aiyangar,[2] Nilakanta Sastry,[3]

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* A chapter from the Thesis on "The Historical and Cultural Geography and Ethnography of South India from the Pallava Epigraphs" approved for Ph.D. Degree in Archæology of the Poona University, 1963.

1. Jayaswal, K.P. "*The Pallavas and Their Origin*", *JBORS.* March-June, 1933. p. 178.
2. Aiyangar, S.K. "*The Origin and Early History of the Pallavas*". *J.I.H.* Nov. 1922. p. 20.
3. Sastri, K.A.N. *History of India.* Part i. p. 141.

Rasanayagam Mudaliar,[4] Smith,[5] Srinivasa Aiyangar (M) Sathianathier[6] and Vaidya[7]. On the other hand, Venkayya,[8] Dubreuil,[9] Rice,[10] Krishna Rao, Srinivasa Aiyangar (P.T.) Subramaniam,[11] Swaminatha Aiyar and Venkatasubbier are the advocates of the foreign origin of the Pallavas.

Though there are two main schools regarding the theory of the origin, they have their major sub-divisions too.

Among those who favour the theory of the indigenous origin, a sub-group is of the view that the Pallavas orginated in the Deccan, while another group favours South India, whereas the third opines in favour of the theory of the Indo-Ceylonese origin. Similar is the case with those who advocate the non-indigenous origin of the Pallavas. One group discerns the Persian *i.e.* Pahlava or Parthian origin, while the other links it up to Chastana.

The Indigenous Origin—The Central India and the Deccan

Among the exponents of the Indigenous Origin Jayaswal[12], Nilakanta Sastry[13], and Vaidya[14] trace the ancestry and culture

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4. Mudaliar, C.R. *I.A.* LII. pp. 77 ff.
5. Smith, V. A. *Early History of India.* (1908 Ed.) p. 423.
6. Sathianathier, R. *Studies in the Ancient History of Toṇḍamaṇḍalam.* pp. 9–10.
7. Vaidya, C.V. *Mediaeval Hindu India.* Vol. I. p. 280.
8. Venkayya, V. *ASR.* 1906-7, p. 221.
9. Dubreuil, G. J. *Ancient History of the Deccan.* translated into English by V.S.S. Dikshitar. p. 54.
10. Rice, L. *Mysore and Coorg from the Inscriptions.* pp. 52-53.
11. Subramaniyam, K. R. *Buddhist Remains of Āndhra and Āndhra History.* p. 71.

    The authorities without number are such that the author could not have direct and first hand reference and hence, the omission of the works though their opinions are cited.
12. Jayaswal, K.P. *loc. cit.*
13. Sastry, K.A.N. *loc. cit.*
14. Vaidya, C.V. *loc. cit.*

of the Pallavas to Central India and the Deccan. Jayaswal traces it back to the Vākātakas and Sastri to the Chutus and Kadaṁbas. Jayaswal bases his theory on the similarity of the gotras of the Vākātakas and those of the Pallavas and also the identity of the caste taking the Pallavas as the Brāhmins. No doubt Bharadwaja is the common gotra of both the Vākātaka and Pallava kings. But, there is no evidence for their being of the Brāhmin caste. In fact, though indirect, the Tālagunda pillar inscription[15] of the Kadaṁba king Kākutsthavarman stands a proof for the Pallavas being the Kṣatriyas, though their having a gotra typical of a Brāhmin makes it self-contradictory. Thus, the Brāhmin or the Non-Brāhmin caste characteristic of the Pallavas is, still, a point of dispute. Sastry[16] holds that the term Pallava is the Sanskritised form of the Tamil 'Toṇḍai' the name of the region to which they migrated and after which they called themselves. Vaidya[17] finds the Pallava anthropological elements in the Āryan population of Mahārāṣṭra.

South India

Sathianathier[18] locates the home of the Pallavas in the Toṇḍaimaṇḍala area from the very centre of which as the capital, they had extended their sway. The advocate of this theory bases his observations on the identification of the Puḷindāu, referred to in the Aśōkan inscriptions with the Pallavas.

Tamilnādu

Both Srinivasa Aiyangar[19] and Smith[20] relate the Pallavas

15. (*a*) Buhler, G. *I.A.* XXV, p. 27.
    (*b*) Fleet, J.F. *Dynasties*, pp. 286 ff.
    (*c*) Rice, L. *E.C.* VIII, p. 200.
    (*d*) Kielhorn, F. *E.I.* VIII, pp. 24 ff.
16. Sastry, K.A.N. *loc. cit.*
17. Vaidya, C.V. *loc. cit.*
18. Sathianathier, R. *loc. cit.*
19. Srinivasa Aiyangar, M. *Tamil Studies* quoted in T. K. Venkataraman's *Problems of Indian History* (Privately circulated), p. 122.
20. Smith, V. *loc. cit.*

to the family of the indigenous tribes of Tamilnādu like the Kallars and the Kurumbars.

The Foreign Origin: The Persian Origin

The evidence on which scholars like Dubreuil[21] Krishna Rao[22], Rice[23] and Venkayya[24] rest their theories is more or less, the same. They are guided by the Purāṇas referring to the Parthians as Pahlavas and the similarity of the Pallava crown, shaped like an elephant's scalp, at the Vaikunṭanataperumal temple at Kāñchī and that of the Indo-Bactrian king Demetrius in his coins.[25] The resemblance between the term 'Pahlava' and 'Pallava' will be dealt with later on.

The Kardamaka Stock

The Pallavas are also regarded as related to Chastana of the Kardamaka stock a section of which is supposed to have occupied the Telugu Coastal Territory upto the Kṛṣṇa, a substantial portion of the Pallava Territory.

The Theories Advocating Indigenous or Foreign Origin based on the Sangam Literature: Indigenous

Taking a clue from the equation of the noted Tamil commentator Nacchinarkkiniyar that the Tamil 'Toṇḍiayar' is equivalent to the Sanskrit 'Pallava', Krishnaswamy Aiyangar[26] puts forward his theory that the Nāga princes of Perumbanāṟṟuppaḍai was the daughter of one of the Nāgas who were the vassals of the Āndhras in the lower Deccan and who, as the Pallavas and

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21. Debreuil, G. J. *loc. cit.*
22. Krishna Rao, B. V. *The History of the Early Dynasties of Āndhradēśa*, quoted as in T. K. Venkataraman's *loc. cit.* p. 121.
23. Rice, L. *loc. cit.*
24. Venkayya, V. *loc. cit.*
25. Venkatasubbier, V. S. *S.I.I.* XII, Pallavas, Introduction pp. i-ii.
26. Aiyangar, S. K. *loc. cit.*

as the successors of the Śātavāhanas, emerged ultimately as the rulers of the Toṇḍaimaṇḍalam and its neighbouring area in the north, having been, once, their officials in the region.

Gopalan[27] takes Toṇḍaiyar as a tribal name and he is not inclined to identify the 'Toṇḍaiyar' with the Pallava, a family name. He, thus, differs from Krishnaswamy Aiyangar in this respect. Gopalan is not referred to in the list of scholars who have worked on the Pallava Origin as his is not a positive suggestion except that it is only a fitting criticism, of course, of the theory of Aiyangar (S.K.) and many others too.

The Foreign Origin: Indo-Ceylonese

Rasanayagam Mudaliar[28] points out that the Nāga princess was the daughter of the Nāga Vilaivanan of Maṇipallavam (modern Jaffna) and that Toṇḍaiman-llamtiraiyan was born of her through the Cola king Nedumudikkilli. He takes Manipallavam as the word in which is to be found the term Pallava.

No doubt, the theory of the Indo-Ceylonese Origin is an advanced one as we find some Ceylonese named as Gopappava, even today. But, it may be due to the Pallava influence later. It need not necessarily be the factor for the origin itself.

Persian

An attempt is made by Swaminatha Aiyar[29] to strengthen the already developed theory ascribing the Parthian Origin by bringing out the Persian for the word 'Tiraiyar' out of the Persian word 'Draya' both happening to convey the same meaning. The term 'Tiraiyar' according to him, is connotative of the Pallava Toṇḍaiman and this theory runs on similar lines as that advocated by Ramaswamy Aiyangar[30] in favour of the Persian Origin developed out of the term 'Tiraiyar'.

The theory of Rea[31] is fanciful and may be ignored.

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27. Gopalan, R. *History of the Pallavas of Kāñchī*, p. 9.
28. Rasanayagam Mudaliar, C. *loc. cit.*
29. Swaminatha Aiyar, U.V. quoted in Gopalan's *loc. cit.* p. 23.
30. Ramaswamy Aiyangar, M.S. *Studies in South Indian Jainism*, p. 143.
31. Rea, A. *Pallava Architecture*, p. 2, foot-note 5.

Evaluation of the Theories

Inscriptions are historical records and the contents of the historical documents should naturally reflect the culture of both the rulers and the ruled. The contents of the epigraphs, the most authentic source of the Pallavas, reveal such a culture which does not seem to have had any contact with any alien culture. This is the most solid ground on which the author tends to discard the theories about the foreign origin.

All the theories advocating the foreign origin, in essence, are based not on the cultural study of the problem but on superficial linguistic resemblances of the terms 'Pahlva' and 'Pallava' except the one based on the Persian influence on a piece of the Pallava architecture. This latter view is of a limited scope. To conclude, from a stray instance, that the very people whose only one out of an unlimited number of monuments was influenced by the foreign element, are themselves foreign is far fetched. Venkayya's[32] theory that Suvisakha, Rudradama's minister, is the founder-king of the Pallava dynasty, is not corroborated by the Pallava genealogies as found in their inscriptions. The Vayalur[33] Pillar Inscription, in which is enumerated the most exhaustive list of the Pallava genealogy, does not give any place to Suvisakha. In fact, there is no reference to Suvisakha in any of the Pallava Inscriptions. In addition, Rājaśēkhara,[34] the geographer of the Pallava times, draws a clear distinction between the Pallavas of the South and the Pahlavas of the North-west of India.

The next question is whether the indigenous origin pins itself to Central India and the Deccan or South India or Indo-Ceylon.

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32. Venkayya, V. *loc. cit.*
33. (*a*) *Epigraphical Collection* 368 of 1908.
    (*b*) *M.E.R.* for 1909, part ii, para 16, p. 17.
    (*c*) Dubreuil, J. *Pallavas*, pp. 19-21.
    (*d*) Krishna Sastry, H. *E.I.* XVIII, p. 145.
34. Aiyangar, S.K. *loc. cit.* pp. 25–26.

Taking into consideration the history and culture of the Pallavas, the author is not inclined to accept the South Indian and the Indo-Ceylonese origins.

The culture revealed in the Pallava epigraphs has been homogeneous. Going still further, it is more of the Sanskrit and Vedic-Brāhmanical culture than of the Tamil culture. It has not been so with the earliest dynasties of the South, namely, the Ceras, Kolas and Pāṇḍyas. Any attempt to study the cultural affinities through inscriptions and literature of the Pallavas with the pre-Pallavas of Tamilnādu and also of the historical Kolas with the traditional powers of Tamilnādu will reveal that there is a greater cultural link between the Sangam powers and the Vijayalaya Kolas than between the ancient Tamil powers and the Pallavas though the Pallavas are far earlier than the later Kolas. The derogatory reference[35] to the Pallavas in the Sangam literature of traditional Tamilnādu is a further evidence for the fact that the Pallava culture, especially the early culture of the Indo-Āryan charters has been independent of the traditional culture of Tamilṇādu.

Though it is held by Rao[36] that the Origin of the Pallavas has remained, till now, a 'Mystery,' still, certain observations can be made on this point here, which, it is hoped, will go a long way towards the solution.

It may be agreed upon that the Pallavas, apart from being to South India what the Śātavāhanas have been to the Deccan, are not only the Śātavāhana officials, as pointed out by Krishnaswamy Aiyangar and not denied by Sircar,[37] but their very descendants and that it is possible that the Śātavāhanas had their own kith and kin as their regal deputies. When it is conceded that the Pallavas are Indian in their origin but not South Indian, they should be from the non-South Indian region of India. The only dynasty in the non-South Indian

35. Pingalandai quoted in Gopalan's, *loc. cit.* p. 10.
36. Rao, B.V.K. p. 135.
37. Sircar, D.C. *The Successors of the Śātavahānas in the Lower Deccan*, p. 153.

region in India, Brāhmanical in its character, historical as against traditional, earlier in date, and whose influence over the Pallavas is discernable, is that of the Śātavāhanas. A few of the factors of influence are such as are revealed in the resemblance of the charters of the early Pallavas and those of the Āndhra king Pulumāyi of 120-158 A.D. There is remarkable affinity in language and phraseology, the language being Prākṛt. Then one of the, and, perhaps, the most revealing or proper names of the Pallava Monarchcal line, is Śivaskanda which has dominated the Pallava monarchcal system of names and finally given birth to the 'Sōmaskanda' of the Pallava inscriptional study by Nilakanta Sastri.[38] Śivakanda is the proper name of the Śātavāhana king of the period 165-68 A. D. and 'skanda' is the prefix of 'Skandasthambi' of the period 174-156 B.C. and the prefix of 'Skandasvati' of the period 34-27 A.D. Further, the first Pallava record[39] refers to a region named after the Śātavāhanas, *viz.* 'Satahaniratta'[40] the area of which formed part of Śātavāhana Empire and which came under the Pallavas later. Another factor in favour of the Śātavāhana origin, is that, when the Śātavāhana power were coming to an end, the Pallavas rose to power *i.e.* at the end of the second century A. D. or the early third century A.D. but, this has a limitation so far as the North Eastern portions of the Pallava empire, since they were under the sway of the Ikṣvakus before they passed on to the Pallavas.

Thus, it may not be wrong to propose that the question of the origin of the Pallavas is the question of origin of the Śātavāhanas themselves. It is likely that in the origin of the Śātavāhanas the beginnings of Pallavas ancestry may be found.

The Pallava Chronology

After having studied the position regarding the origin of the Pallavas, let us now pass on to their chronology.

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38. Sastri, K. A. N. '*Somaskanda in Pallava Sculptures*' in *The Hindu*, August 27, 1961 (Inscriptional Study).
39. The Hirahadagalli Plates; Buhler, G. *EI.* Vol. I. p. 6.
40. *Vide* also the Myakadoni Inscription: Sukthankar, V.S. *E.I.* Vol. XIV, p. 153.

It was Rev. Father Heras who held that "The Pallava chronology is still so obscure, that instead of enlightening, it has darkned the situation." Now, though there is not so much of obscurity as it was a little more than a quarter of the century ago, the chronology is not yet firmly fixed.

There are several opinions regarding the Pallava chronology ranging from the second century to the thirteenth century A.D. The difference of opinion, except in one case, regarding the alternative dates of the Pallavas is not so distinct. Most of the scholars accept that the Pallava power came to an end by the end of the tenth century A. D.; quite a few hold that the Pallava sway continued even after the end of the tenth century A. D. and that the final end of the power came only in the thirteenth century A.D.[41]

The charters of the Pallavas, form the basis on which are formulated the probabilities of the Pallava chronology. Accordingly, the period of the Pallavas is divided in accordance with the group of the charters, *viz.* the Pallavas of the Prākṛt charters, the Pallavas of the Sanskrit charters, and the Pallavas of the Sanskrit-Dravidian charters, also called the later charters. The above three Sub-Divisions of the Pallava times do not apply to the period between 1000 A.D. and the thirteenth century A.D. which is controversial by itself. Generally, while the period of the Prākṛt charters is fixed upto the third century A.D. and that of the Sanskrit charters between the fifth and sixth centuries A.D. the Sanskrit-Dravidian charters fall within the period between the seventh and the tenth centuries A. D. The tenth century is the period when the status of the Pallava king was degraded to that of a Chief, *i.e.* after Aparājitavarman, but the main lines was not broken. While the chronology of the period of the Sanskrit-Dravidian charters is not problematic, the chronology of the period of the earlier charters *i.e.* the Prākṛt and the Sanskrit, is otherwise. Palaeography is the only guide for the chronology of the Prākṛt charters and comparative study of the Palaeographical elements of the Prākṛt

41. Venkatasubbiar, V. *S.I.I.* XII. *Pallavas.* Introduction p. viii.

inscriptions of the Pallavas, *viz*. The Mayidavolu,[42] Hirahadagalli[43], British Museum[44] plates and the Āndhra inscriptions at Nasik[45] is essential. Further, the Chandravaḷḷi[46] and the Tālagunda[47] inscriptions of the Kadambas supplement the Prākṛt chronology, while the Allahabad[48] Pillar inscription of Samudragupta supplements that of the Sanskrit.

Thus, the period of the Prākṛt charters can be pushed back to the end of the second century A.D. and, with the finding of the Pallava Tamil Tanjavur charter of Simhavarman of the period 550-575 A.D. that of the Sanskrit-Dravidian charters falls within the middle of the sixth and the end of the tenth centuries when are issued the charters by Chandrāditya[49] of the later part of the tenth century, the last Pallava Chief though not king or emperor of the imperial line. It follows that the period of the Sanskrit charters is beetween the end of the third and the early or the middle of the sixth century A.D.

The Pallavas of *Circa* 200 A.D. 800 A.D.

Scholars like Hultzsch and Venkayya[50] assign the end of the Pallavas to the end of the reign of Nandivarman II, the Pallavamalla (733-796 A.D.) but it is otherwise today. It may be that the fag-end of the Pallava sway coincides with the end of the Pallava Chief Chandrāditya of the later period of the tenth century A.D. *i.e.* *Circa* 1000 A.D. the end itself being with Aparājita the Pallava king of the beginning of the early tenth century *i.e.* *Circa* 900 A.D. Gopalan says "With Nṛpatunga or Aparājita the main the line of the Pallava kings appears to have come to an end."

(*To be continued*)

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42. Hultzsch, E. *E.I.* VI. p. 84.
43. (*a*) Buhler, G. *E.I.* I. p. 5.
    (*b*) Fleet, J.F. *I.A.* IX. pp. 100 ff.
44. Hultzsch, E. *E.I.* VIII. p. 143.
45. Senart, E. *E.I.* VIII. pp. 59-90.
46. *Mysore Archæological Report*, 1929, pp. 50-58.
47. (*a*) Buhler, G. *loc. cit.*
    (*b*) Fleet, J. F. *loc. cit.*
    (*c*) Keilhorn, F. *loc. cit.*
    (*d*) Rice, L. *loc. cit.*
48. Fleet, J.F. *Copus Inscriptionus. Indicarum. III*, pp. 1-17.
49. Gopalan, K. *loc. cit.* p. 144.
50. Venkatasubbier, V. *op. cit.* p. 1.

HAIDAR NĀMA OR BAKHAIR

By Nallappa

Edited by T. T. Sharman

Prefatory Note

Dr. Francis Buchanan was deputed in 1800 to undertake a tour through and report upon "the dominions of the then reigning Rāya of Mysore, and the country acquired by the Company in the late war from the Sultān, as well as that part of Malabār, which the Company annexed to their own territories in the former war under Marquis Cornwallis." He completed the travel and prepared a report, it is in the form of a Journal. It was published in 1807. Dr. Buchanan does not make mention of *Haidar Nāma.* This may easily be explained; he was not out to collect source materials to prepare a history. In fact what appears in print reads more like a "Tourist's Diary."

Colonel Collins Mackenzie of "Mackenzie Collection" fame toured in South India and made an astonishing collection of "1,568 manuscripts of literary works, 2,070 local tracts, 8,076 copies of inscriptions, 2,150 translations, 2,700 plans and drawings, 6,218 coins and 146 images and antiquities." We miss *Haidar Nāma* in this collection of manuscripts.

Colonel Mark Wilks, the first official historian of Mysore does not make any reference to this valuable document—*Haidar Nāma.* This was written by Nallappa, a 'banker, friend and guide' of Haidar Āli. The biography was completed by him on 29-6-1784.

Before Colonel Wilks undertook to write the History of Mysore, he started collecting materials. He directed Pūrniah to get a Historical Memoir prepared. Pūrniah accordingly commissioned one Butche Rao to prepare the Memoir. Colonel Wilks makes a reference to this document (1817) in these terms:

"The best informed natives of the country who were known to possess family manuscripts or historical pieces were assembled for this purpose, and the memoir is a compilation framed from a comparison of these authorities."

He also makes a reference to a Persian Manuscript which gives an historical account of the Rājas of Mysore. This was discovered in 1799 in the Palace at Srirangapatna. This persian work is only a translation (1798) by Asad Anwar and Gulam Hussain with the help of Nagar Puttiah. It is Pandit Puttiah who wrote this book with the help of old *Kaḍatams*. It is unfortunate that Colonel Wilks fails to list those "authorities" by name; at least he should have selected a few important and reliable ones. If he had done so, we would have known whether Butche Rao the author of the 'Memoir' himself knew the existence of *Haidar Nāma*. Any way Colonel Wilks is blissfully ignorant of the *Haidar Nāma*.

The next Historian of Mysore is Lewis Rice. The first edition of his work appeared in 1872 and the second edition twenty years after. He does not make any reference to *Haidar Nāma*.

It is really a mystery, how all these historians missed Nallappa's biography of Haidar Āli.

Later on a number of scholars make a passing reference to it. It goes to the credit of the Department of Archæology in Mysore to have brought the contents of this work for the first time, to the notice of scholars interested in the subject. The then Director the late Dr. M. H. Krishna in his Annual Report for 1930 refers to this valuable work in these terms:

"It gives in detail an account of the events in the life of this hero year after year and naturally ends with his death. Though much of Haidar's history has already been known, the chief value of the manuscript consists in giving confirmatory evidence, while, here and there, some new materials are also supplied to the historian. The author writes with a healthy independence and judicious frankness which could not be expected from a court chronicler. He admires Haidar Āli and the way in which the usurper saved the independence of Mysore by his diplomacy and generalship and raised the kingdom to the position of the strongest contemporary power in South India, while at the same time he condemns the blemishes in his hero's character and points out his follies. Though he gives the

Mysorean's version of many events like Haidar's decisive victory at the battle of Ārni, he frankly admits also his defeats on many occasions. Thus, he is a true historian and not in any sense an apologist or eulogist. His work is welcome as a corrective to the existing accounts of Haidar's life which are to a considerable extent based on his enemies or of his own Moslem secretaries."

It is necessary to say a word about Nallappa, the author of *Haidar Nāma*.

He was a native of Tumkur, his descendents are still there. It is from one of the members of that family that furnished (Mr. Karnik Lakshminarasimiah, Inamdar) a copy of the Manuscript to the Department of Archæology in Mysore, which was noticed in detail.*

Changing times revolutionise the pattern of life, persuits and professions undergo wonderful transformation. Such was the case of the family members of the old *Vaidiks*. Nallappa and his two brothers are known to us now as successful and prosperous *Vaniks*. Most probably Nallappa's father or grandfather was responsible for this change.

Nallappa the author was trading in foodgrains. He attracted the attention of Haidar; he became, so to speak, a supplier to the Commissariat of Haidar's army by appointment. Ultimately, he seems to have commanded the confidence of Haidar and became a courtier too through the good offices of Pūrniah.

Fifteen miles north of Tumkur on the Tumkur–Chitradurga road, there is a village by name Sibi. There is a famous temple dedicated to Narasimha. The humble structure was crumbling. Nallappa and his brothers saw that the whole temple was renovated nay, reconstructed. It has some architectural and sculptural peculiarities. But the paintings on the walls and beams are of exceptional value.† There are a few panels where Nallappa and his brothers are represented.

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* Mysore Archæological Report for 1930, pages 179 to 206.

† Persons in charge of the management of the temple are ignorant of the historical importance of these murals. They have to be studied in detail and the several figures identified.

There are several panels of murals representing Purāṇic episodes, army formations, royal sports and Durbar and in one of the panels, we notice Haidar Āli giving audience to Nallappa and his two brothers. This gives an idea of the influence that Nallappa commanded at the Court. The paintings belong to the 'Odeyar School' of the Nineteenth Century. Paintings at Sibi and Dariadaulat may be brought under this school.

Text *in extenso* of *Haidar Nāma* appears in this Journal for the first time.* There has been no "meddling" with it in any manner—vocabulary, punctuation, spelling, everything is preserved.

Exhaustive summary of it is provided by the Director of Archæology in Mysore in his Annual Report for 1930. Scholars interested may take full advantage of it.

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* The following articles on Haidar Āli have already appeared in this Journal. They may be read by those interested with advantage:

Haidar Āli and the Maharātha War
By V. Raghavendra Rao, M.A.,B.T. XXXI 415-420

Haidar Āli and Tippu Sultān : A Social Background to,
By Dr. K. N. V. Sastri, M.A., Ph.D. (Lond.) F.R. Hist. S. Culture & Heritage Nos. 144-155

Haidar Āli : Character, Personality, Public and Private Life
By D. S. Achuta Rao, M.A. XXXI 25-35

Haidar Āli : His Religious Disposition
By D. S. Achuta Rao, B.A. (Hons.) XXIX 452-465

—**Editor**

ಹೈದರ್ ನಾಮಾ ನಲ್ಲಪ್ಪ

ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿ ದವಲತ್ತುಮಾಡಿದ ನವಾಬ ಹೈದರಲ್ಲಿಖಾನ ಬಹದರವರ ದರಬಾರಿನ ವರ್ತಮಾನದ ವಿವರಾ

ಯಿ ಹೈದರಲ್ಲಿ ಖಾನರ ಹಿರೇರು ಪೂರ್ವದಲ್ಲಿ ಆರಬ್ಬದೇಶದಿಂದ ಅಷರಾಷ ಸಾಹೆಬ ಸುಂನತ ಜಮಾತವು ಷಾಹೆಬ ಜಾದೇರು ಬಿಜಾಪುರದ ಸಂಸ್ತಾನಕ್ಕೆ ಬಂದು ಅಲ್ಲಿನ ಬಹದರಲ್ಲಿ ನೌಕರೀ ನಿಂತು, ದಿನೇ ದಿನೇ ಭಾರೀ ಖಿಜಮತು ಸರದಾರಿ ಮಾಡುತ್ತಾಯಿದ್ದು ಕೆಲವು ದಿವಸದ ಮ್ಯಾಲೆ ಯಿ ವಂಶದ ಜನರ ಪೈಕಿ ತುಟಾಯಿಸಿ ಅಲ್ಲಿಂದಾ ಹೊರಟು ಮುಹಂಮದ ಮುಹಂಮದ ಪತ್ತಾಹುಲ್ಲಾ ಸಾಬರ ಜನ ೧ ಯಿವರ ತಂಮು ಗುಲಾಮು ಹೈದರ ಸಾಬರ ಜನ ೧ ಗುಲಾಂ ಅಲ್ಲಿಸಾಬರ ಜನ ೧ ಸಹಾ ವಂದು ತಾಯಿ ಮಕ್ಕಳು ಮೂರು ಜನ ಅಂಣ ತಮ್ಮಂದಿರು ಯಿವರ ತಂದೆತಾಯಿ ಸಹಾ ಕೋಲಾರಕ್ಕೆ ಬಂದು ಕೆಲವು ದಿನ ಅಲ್ಲಿ ಯಿದ್ದು ಆ ಬಳಿಕ ತಂದೆತಾಯಿ ಅಲ್ಲಿಯೆ ಸಂದುಹೋದ್ದರಿಂದ ಅವರಿಗೆ ಗುಂಮಗೆ ಕೋಲಾರದ ಬಳಿಯಲ್ಲೆ ಮಾಡಿದರು. ಆ ಬಳಿಕ ದೇವನ ಶೀರ್‍ಯದ ನವಾಬ ದಿಲದಿಲೇರುಖಾನರು ಕರಶಿದ್ದರಿಂದ ಫತ್ತಾಹುಲ್ಲಾ ಸಾಬರು ಶೀರ್‍ಯಕೆ ಬಂದು ನೌಕರೀ ನಿಂತು ಕುದುರೆ ೫೦೦ ಪ್ಯಾದೆ ೬೫೦ ಸಹಾ ಭರ್ತಿಮಾಡಿ ಶೀರ್‍ಯದ ಬಳಿ ಗುಂಮುನಹಳ್ಳಿಯಲ್ಲಿ ಮನೆ ಬಾಗಿಲು ಮಾಡಿ ಬಾಬಸ್ತು ಸುದಾ ಯಿದ್ದು ಕೊಂಡು ಯಿ ಗ್ರಾಮವೂ ಯಿವರಿಗೆ ಜಹಗಿರಾಯಿತು.

ಮುಹಂಮದು ಪತ್ತಾಹುಲ್ಲಾಸಾಬರು ಪ್ಯಾದೇರ ಭರ್ತಿಮಾಡಿ ಯಿದ್ದ ಸಬಬೂ ಪತ್ತೆನಾಯಕರೆಂಬ ಹೆಸರು ವಾಡಿಕೆ ಆಯಿತು.

ಯಿವರ ತಂಮ್ಮ ಹೈದರಸಾಬರು ಮದ್ದಗಿರಿ ಬದುಕು ಮಾಡುವರ ಬಳಿಯಲ್ಲಿ ಮಂದಿ ಕುದುರೆ ಕಟ್ಟಿ ಮಲ್ಲರಾಜೈಯ್ಯನವರ ಬಳಿ ನೌಕರಿ ನಿಂತರು. ಯಿವರ ಚಿಕ್ಕ ತಂಮ್ಮ ಅಲ್ಲಿಸಾಬರು ದೊಡ್ಡಬಳ್ಳಾಪುರದಲ್ಲಿ ಬಾದಷಾಹಿ ಸಂನದಿನ ಕಿಲ್ಲೆದಾರ ಬಳಿಯಲ್ಲಿ ನೌಕರಿ ನಿಂತರು.

ಕೆಲವು ದಿನದಮೇಲೆ ಚಿತ್ರಗಲ್ಲ ಪಾಳೇಗಾರನು ಶೀರ್‍ಯದವರಮೇಲೆ ಲಡಾಯಿಗೆ ಬಂದಲ್ಲಿ ಗುಂಮ್ಮನಹಳ್ಳಿ ಬಳಿಯ ಪತ್ತೆಸಾಬರು ಆನೆ ಅಂಬಾರಿಮ್ಯಾಲೆ ಕುಳಿತು ಆನೆ ಕಾಲಿಗೆ ಅಂದೂ ಜಡಾಯಿಸಿ ನಿಂತ್ತು ಬಹಳ ಲಡಾಯಿ ಮಾಡಿ ಯುದ್ಧದಲ್ಲಿ ಮ್ರುತವಾದರು. ಆವಾಗ್ಯೆ ಪತ್ತೇಸಾಬರಮೇಲೆ ಶೀರ್‍ಯದ ಸರಕಾರದ ಕಡಾ ೩೦೦೦ ವರಹಾ ವರ್ತಕರ ಕಡಾ ೬೦೦೦ ವರಹಾ ಸಹಾ ಯಿದ್ದದ್ದಕ್ಕೆ ಶೀರ್‍ಯದ ನವಾಬರು ವರಾತಾಮಾಡಿದ ಕಾರಣ ಹೆಂಗಸರು ಮಕ್ಕಳು ವೋಲುಯಿಟ್ಟು ಪತ್ತೆಸಾಬರು ಹಿರೇ ಮಗ ಮಹಂಮದ ಶಾಬಾಸಾಹೇಬರು ಕಿರೀ ಮಗ ಹೈದರಲ್ಲಿ

ಕಾನರು ಸಹಾ ದೊಡ್ಡಬಳ್ಳಾಪುರಕ್ಕೆ ತಂಮ್ಮ ಚಿಕ್ಕಪ್ಪ ಅಲ್ಲಿಸಾಬರ ಬಳಿಗೆ ಬಂದೂ ಯಿೂ ವರ್ತಮಾನವೆಲ್ಲ ಹೇಳಿದರು.

ಆವಾಗ್ಯೆ ದೊಡ್ಡಬಳ್ಳಾಪುರದ ಅಬ್ಬಾಸಕುಲ್ಲೀಖಾನರಿಗೆ ಯಿೂ ಅಲ್ಲೀಸಾಬರಿಂದ ೧೦೦೦ ವರಹಾ ನಾಜಲು ಹಣಾ ಬರಬೇಕಾಗಿ ಯಿದ್ದದಕೆ ಅಬಾಸಕುಲ್ಲೀಖಾನರು ಅಲ್ಲಿಸಾಬರನ್ನೂ ಶಾಬಾಸಾಬರನ್ನೂ ಹೈದರಲ್ಲಿಖಾನರ ಸಹ ಬಹಳ ಸಖ್ತಿ ಮಾಡಲಾಗಿ ಯಿೂ ವರ್ತಮಾನವೆಲ್ಲ ಮದ್ದಗಿರಿಯಲ್ಲಿ ಯಿದ್ದ ಗುಲಾಂ ಹೈದರಸಾಬರು ತಿಳಿದು ಸದರಿ ವಿವರವೆಲ್ಲಾ ಬಳ್ಳಾಪುರದಿಂದ ತಮಗೆ ಬರೆದುಬಂದು ಯಿದ್ದ ಕಾಗದವಂನ್ನೆ ಮಲ್ಲರಾಜೈಯ್ಯನವರಿಗೆ ತೋರಿಶಿ ಹೈದರಸಾಬರು ಬಹಳತರವಾಗಿ ಹೇಳಿಕೊಂಡು ಅವರ ಹೆಸರಿಂದಾ ಪಟ್ಟಣಕ್ಕೆ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ಬಳಿಗೆ ಅರ್ಜಿ ಬರಸಲಾಗಿ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರು ಅಪ್ಪಣೆಕೊಟ ಶಿಖಾಪುತ್ರ ಮಲ್ಲರಾಜೈಯ್ಯನವರಿಗೆ ಬರಶಿದ ವಿವರ. ನಿಲೂ ಬರಶಿ ಕಳುಹಿಸ್ತ ಅರ್ಜಿ ವಿವರ ತಿಳಿಯಿತು. ಅದೆ ಮೇರೆಗೆ ೧೦೦೦೦ ಹತ್ತು ಸಾವಿರ ವರಹಾವನ್ನು ಕೊಟ್ಟು ಕಳುಹ್ಸಿ ಅಲ್ಲಿಸಾಬ ಶಾಬಾಸಾಬ ಹೈದರಸಾಬರನ ವ್ಮೈ ಬಾಬಸ್ತ ಮದ್ದಗಿರಿಗೆ ಕರೆಸುವುದೆಂದು ಅಪ್ಪಣೆ ಬಂದದ್ದರಿಂದ ಆವ್ಯಾರೆ ಮಲ್ಲರಾಜೈಯ್ಯನವರು ಹಣವೂ ಕೊಡ್ಸಿಕೊಟ್ಟರಾಗಿ ಶೀರ್‍ಯ ಬಳ್ಳಾಪುರದ ತಂಟೆ ತೀರಿಶಿಕೊಂಡು ಕುಟುಂಬ ಮಕ್ಕಳು ಸಹಾ ಅಲ್ಲಿಸಾಬರು ಶಾಬಾಸಾಬರು ಹೈದರಲ್ಲಿಖಾಂ ಸಾಬರು ಸಹ ಮದ್ದಗಿರಿಗೆ ಬಂದು ದಾಖಲಾದರು.

ಆ ಬಳಿಕ ಮದ್ದಗಿರಿಯಲ್ಲಿ ಯಿವರ ಚಿಕ್ಕಪ್ಪ ಗುಲಾಮ ಹೈದರಸಾಬರು ದೈವಾಧೀನವಾದ್ದರಿಂದ್ದಾ ಆ ರಿಸಾಲೆ ಖಿಜಮತ್ತು ಶಾಬಾಸಾಬರು ಹೆಸ್ರಿಗೆ ಮೊಕರೂರಾಗಿ ಯಿರುತ್ತಾ ಇದ್ದರು. ಅಲ್ಲಿಂದ ಬೆಂಗಳೂರು ತೈನಾತಿಗೆ ಅಪ್ಪಣೆ ಯಾಗಿ ಕತ್ತಿಗೋಪಾಲೈಯ್ಯ ಅರಶಿನವರ ತೈನಾತಿಯಲ್ಲಿ ಯಿದ್ದರು.

ತರುವಾಯ ನಾರಾಯಣಗೌಡನ ಹೊಡೆದು ದೇವಂಡನಹಳ್ಳಿ ಸಾಧಿಸುವ ಬಗ್ಯೆ ಪಟಣದಿಂದ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರ ತಂಮ್ಮ ಕರಾಚೂರಿ ನಂಜರಾಜೈಯ್ಯ ಅರಶಿನವರು ಬಂದಲ್ಲಿ ಬೆಂಗಳೂರಿಂದ್ದ ಕತ್ತಿ ಗೋಪಾಲರಾಜೈಯ್ಯ ನವರ ಸಂಗಡ ಶಾಬಾಸಾಬರು ತಂಮ್ಮ ಮಂದಿ ಕುದುರೆ ಸಹಾ ಬಂದು ಯಿದ್ದರಾಗಿ ಆವಾಗಾ ವಂದು ದಿವಸ ಕರಾಚೂರಿ ನಂಜರಾಜೈಯ್ಯ ಅರಶಿನವರು ನಿಂಬೆಹಂಣ ಗುರಿಯಿಡಿಶಿ ಸರ್ವ ಜನರಿಂದಾಲು ಶಿಸ್ತು ಹೊಡಸಲಾಗಿ ವಬ್ಬರ ಕೈಯಿಂದಲೂ ಗುರಿ ತಗಲದೆ ಶಾಬಾಸಾಬರ ತಂಮ್ಮ ಹೈದರಲ್ಲಿಖಾನರ ಕೈಯಿಂದ್ದಾ ಬಂದೂಖಿನ ಗುರಿ ತಗಲಿದ ಕಾರಣ ಅರಶಿನವರು ಬಹಳ ಸಂತೋಷಪಟ್ಟು ಪಸಂದು ಮಾಡಿ ಸರಫರಾಜು ಮಾಡಿದರೂ.

ಆವಾಗಾ ಶಾಲಿವಾಹನ ಶಖೆ ೧೬೬೮ ನೆಯ ಅಕ್ಷಯ ಸಂವತ್ಸರದಲ್ಲೂ ದ್ಯಾವಂಡನಹಳ್ಳಿ ಮುತ್ತಿಗೆಯಲ್ಲಿ ಹೈದರಲ್ಲಿಖಾನರಿಗೆ ಬ್ಯಾರೆ ರಿಸಾಲೆ ಸರಫರಾಜಾಗಿ

ಸವಾರು ಜನ ೫೦ ಅಹಷಾಂ ಪ್ಯಾದೆ ಜನ ೨೦೦ ಸಹಾ ನೇಮಕವಾಗಿ ಪ್ರಾಬಲ್ಯಕ್ಕೆ ಪ್ರಾರಂಭವಾಯಿತು.

ಆ ಜಗಳದಲ್ಲಿ ದೇವಂಡನಹಳ್ಳಿ ಪ್ಯಾಟಿಮೇಲೆ ಹಲ್ಲಾದಲ್ಲಿಯು ಯಿದಲ್ಲದೆ ವಂದು ದಿನ ಕೋಟೆವಳಗಣಿಂದ್ದಾ ನೂರಾರು ಜನ ಹೊರಹೊರಟು ಮೊಹರ್ಚು ಮ್ಯಾಲೆ ಬಿದ್ದು ಜನರ ಗಾಶಿಮಾಡುವದುಂನ್ನು ಶಾಬಾಸ್ಸಾಬರು ಕಂಡು ವುಡಾನ್ನು ಯಂಬ ಹೆಸರಿನ ವಂಟೆ ಕುದುರೆ ಚಲಾಯ್ಸಿ ಅವರನ ಹೊಡೆಯುತ್ತಿದ್ದಲ್ಲಿ ವುತ್ತು ಕೋಟೆಯಿಂದ ನಾನೂರು ಜನ ಕುಮುಕುಹೋಗಿ ಶಾಬಾಸಾಬರನ ಸುತ್ತಿಕೊಂಡು ವಂಟೆ ಕುದುರೆಯಲ್ಲಿ ಯಿಷ್ಟು ಜನರ ಸಂಗಡಲೂ ಲಡಾಯಿ ಆಗುವುದ ಕೇಳಿ ಗುಡಾರದಿಂದ ಹೈದರಲ್ಲಿಖಾನರು ಕುದುರೆ ವುಡಾನ್ನುಮಾಡುತ್ತಾ ಬಂದು ತಂಮ ಮಂದಿ ಸಹಾ ನುಗ್ಗಿ ವಳಗಣಿಂದ ಬಂದು ಯಿದ್ದ ಜನರನೆಲ್ಲಾ ಕಡದು ಅಂಣ ಶಾಬಾಸಾಬರನು ಕರದುಕೊಂಡು ಪತ್ತೆಮಾಡಿ ಬಂದರು. ಯಿಾ ಸುದ್ದಿ ತಿಳಿದು ಅರಶಿನವರು ಸಂತೋಷಪಟ್ಟು ವಡವೆವಸ್ತು ಖಿಲ್ಲತ್ತು ಸಹ ಕೊಟ್ಟು ತೇಜೀತುತಕೀ ೨ ಕುದುರೆ ಸಂಬಳ ಸಹಾ ಹೈದರಲ್ಲಿ ಖಾನರಿಗೆ ನೇಮಕಮಾಡಿ ಸರಫರಾಜು ಮಾಡಿದರು.

ಅಲ್ಲಿಂದ ವಂಭತ್ತು ತಿಂಗಳು ಜಗಳವಾಗಿ ದೇವಂಡನಹಳ್ಳಿ ಠಾಂಣ್ಯ ಹಾಕಿ ಅಕ್ಷಯ ಸಂವತ್ಸರದಲ್ಲು ಪಟಣಕ್ಕೆ ಕರಾಚೂರಿ ನಂಜರಾಜೈಯ್ಯ ಅರಶಿನವರು ಬಂದು ದಾಖಲಾದರು. ದೇವಂಡನಹಳ್ಳಿ ನಾರಾಯಣಗೌಡನ ಕವುಲಿನ ಮೇಲೆ ಯಿಳಿಶಿಬಿಟ್ಟು ಕೊಟದ್ದರಿಂದ ಅವನು ಚಿಕ್ಕಬಳ್ಳಾಪುರದವರ ಅಂಣ ತವ್ಮುನಾದ್ದರಿಂದ ಅಲ್ಲಿಗೆ ಹೋಗಿ ಶೇರಿಕೊಂಡನು.

ತರುವಾಯ ಶಕೆ ೧೬೭೧ನೆ ಶುಕ್ಲ ಸಂವತ್ಸರದಲ್ಲು ನಡದ ವಿವರಾ. ಮೊದಲು ಆರ್ಕಾಡು ನವಾಬ ಸಾಹುಲ್ಲಾಖಾನರ ಸೋದರಳಿಯ ಅಲ್ಲಿದೋಸ್ತಖಾನರ ದೊರೆತನದಲ್ಲಿ ಅವರ ಮಗ ಸಬ್ಜರಲ್ಲಿಖಾನರು ತಂಮ್ಮ ಭಾವಮೈದ ಚಂದಾಸಾಬರ ಮೇಲಣ ದ್ವೇಷದಿಂದ್ದಾ ನಾಗಪುರದ ರಘೋಜಿ ಪತ್ತೆಶಿಂಗ ಭೋಸಲಾನವರಿಗೆ ಬರಶಿ ಕಳುಹಿಸಿದ್ದರಿಂದ್ದಾ ಅವರ ದಂಡು ಬಂದು ಚಂಗಮಾವು ಘಾಟೆ ಬಳೀ ಲಡಾಯಲ್ಲಿ ಅಲ್ಲಿದೋಸ್ತಖಾನರ ಕೊಂದುಹಾಕಿ ಅಲ್ಲಿಂದ್ದಾ ಮಧುರೆ ತಿರುಚನಾಪಲ್ಲಿ ತೆಗೆದುಕೊಂಡು ಅಲ್ಲಿ ಯಿದ್ದ ಸಾದಕಸಾಬು ಬಡೆಸಾಬರನ ಹೊಡದು ಚಂದಾಸಾಬರನ ಕೈಶೆರೆ ಹಿಡಿದುಕೊಂಡು ಮುರಾರಿ ರಾಯರಿಗೆ ತಿರುಚನಾಪಲ್ಲಿ ಕೊಟು ಸಬ್ಜರಲ್ಲಿಖಾನರು ಆರ್ಕಾಡು ಆಳುತ್ತಾಯಿದ್ದು ವಂದು ದಿನ ಸವಾರಿ ಹೋಗಿ ರಾತ್ರೆ ರಾಯವೆಲೂರ ಕೋಟೆಯಲ್ಲಿ ನಿಲ್ಲಲಾಗಿ ಅವರ ಭಾವಮೈದ ಮೃತ್ತೂಜಾ ಖಾನರು ಯಿಾ ಸಬ್ಜರಲ್ಲಿಖಾನರನ ಕೊರಳ ಕೊಯಿದು ತಾವು ಆರ್ಕಾಟೆಗೆ ಬಂದು ವಂದು ತಿಂಗಳು ದವಲತ್ತುಮಾಡಿ ನಿರ್ವಹಿಸಲಾರದೆ ವೆಲೂರಿಗೆ ವೋಡಿ ಹೋಗಿ ಕಿಲ್ಲೆ ಬಲಕಾಯಿಶಿಕೊಂಡದ್ದರಿಂದ ಆರ್ಕಾಡ ದವಲತ್ತು ಅನಾಯಕವಾದ ವರ್ತಮಾನ

ಹೈದರಾಬಾದಿನಲ್ಲಿ ಟಿಕವೀಸಖಾನ ನಿಜಾಮುದ್ದವಲಾ ಅಸಫ್ ಜಹಾ ಬಹದರವರು ತಿಳಿದು ಫವುಜು ಸುದಾ ಬಂದು ತಿರಚನಾಪಲ್ಲಿ ಸಾಧಿಸಿ ತಿರಚನಾಪಲ್ಲಿ ಆರ್ಕಾಡು ಸಹಾ ದವಲತ್ತು ಯಲ್ಲಾ ಖಾಜಿ ಅಬ್ದುಲ್ಲಾಖಾನರಿಗೆ ಕೊಡುತ್ತಲೆ ಆ ರಾತ್ರಿಗೆ ಅವರು ಮೃತವಾದ್ದರಿಂದ ಆ ಮರುದಿನ ಅನವರ್ದಿಖಾನರಿಗೆ ದವಲತ್ತುಕೊಟ್ಟು ತಾವೂ ಹೈದರಾಬಾದಿಗೆ ಹೋದ ಕೆಲವು ದಿನದಮೇಲೆ ನಾಗಪುರದಿಂದ ಚಂದಾ ಸಾಬರು ತಂಮ್ಮ ದಿವಾನ ಶೇಷಗಿರಿರಾಯನ ಮುಖಾಂತ್ರಾ ಮಧ್ಯಸ್ತಾಮಾಡಿ ಶಿರೆಬಿಡಿಶಿಕೊಂಡು ಬರುತ್ತಾ ನೂರು ಕುದುರೆ ಜಮಾಹಿಶಿ ಮಾರ್ಗದಲ್ಲಿ ರಾಯದುರ್ಗ, ಹರಪನಹಳ್ಳಿ, ಸಾವನೂರು, ಬಿದನೂರು, ಮುಂತಾದವರ ಸಂಗಡ ಚಿತ್ರಕಲ್ಲು ದೊಡ್ಡಮೆದಕೆರೆ ನಾಯಕನ್ನೂ ಮುರಾರಿರಾಯನ ವಹಿಸಿಕೊಂಡು ಲಡಾಯಿ ಮಾಡುವಲ್ಲಿ ಯಿವರ ಕುಮುಕಿಗೆ ಹೋಗಿ ಮಾಯಕೊಂಡೆ ಬಳಿ ಯಿಾ ಮೆದಕೆರ್‍ೆ ನಾಯಕನ ಜೊತೇಯಲ್ಲಿ ಚಂದಾಸಾಬರ ಹಿರೀ ಮಗನು ಹತವಾಗಿ ಅವರವರಿಗೆಲ್ಲಾ ಸಲ್ಲಾ ಆಗಿ ಕಸ್ತೂರಿ ರಂಗಪ್ಪನಾಯಕರಿಗೆ ಚಿತ್ರಕಲ್ಲು ದೊರೆತನ ವಾದ ಬಳಿಕ ಚಂದಾಸಾಬರು ಆದವೇನಿಗೆ ಬಂದು ಅಲ್ಲಿ ದವಲತ್ತು ಮಾಡುತ್ತಿದ್ದ ಪೂರ್ವ ಷಾಯಿಜಹಾ ಬಹದಾರ ವಜೀರಮುಲ್ಲಾ ಸಾತಲ್ಲಾಖಾನರ ಮೊಂಮೊಗ ನವಾಬ ಮುತವಾಶೀಲಖಾನರು ಮಗ ಹಿದಾಯತ ಮೊಹಿಯ್ಯದೀನಖಾನರು ನಿಜಾಮ್ರ್ ಮುಲ್ಕರನವಾಸಾ ಆದ್ದರಿಂದ್ದಾ ಅವರ ಅಧೀನದಲ್ಲಿ ಆದವಾನೀ ದವಲತ್ತು ತಮಗೆ ಮಾಡಿಕೊಟ್ಟರೆ ವಂದು ಕೋಟಿ ರೂಪಾಯಿ ಕೊಡುತ್ತೇವೆಂದು ಫವುಜು ಸುದಾ ಯಿಪ್ಪತ್ತುಸಾವಿರ ಕುದುರೆ ಸಹಾ ಹೊರಟು ಅಂಬೂರು ಗಡದ ಬಳಿ ಲಡಾಯಲ್ಲಿ ಅನವರದಿಖಾನರನ ಕೊಂದುಹಾಕಿ ಅವರ ಜೊತೆಯಲ್ಲಿ ಮೊದಲು ಅಲ್ಲಿದೋಸ್ತಖಾನರ ದಿವಾನ ನವಾಬ ಹುಶೇನ ಕಾಯರಖಾನರನೂ ತೀರಿಶಿ ಆರ್ಕಾಡ ದವಲತ್ತು ಚಂದಾಸಾಬರವರಿಗೆ ಹಿದಾಯತ ಮೊಹಿಯದ್ದೀನಖಾನರು ಮಾಡಿ ಕೊಟ್ಟರಾಗಿ ಅವರಿಗೆ ನಿಜಾಮುದ್ದವಲಾನವರು ಸಂದು ಹೋಗಿ ಅವರ ಹಿರೀ ಮಗ ಗಾಜುದ್ದಿಖಾನರು ಗತವಾಗಿ ಯಿಾ ಗಾಜುದ್ದೀಖಾನರ ಮಗ ಚಿಕ್ಕಪ್ರಾಯ ದವನು ಡಿಳ್ಳೀಯಲ್ಲಿ ವಜೀರಿ ಖಿಜಮತ್ತಿನಲ್ಲಿ ಯಿದ್ದಕಾರಣ ಅಸಫಜಾನವರ ಯರಡನೆ ಮಗ ನಾಸರು ಜಂಗರು ಆರ್ಕಾಡು ಸುದ್ದಿಕೇಳಿ ಶಿಟ್ಟಿನಿಂದಾ ಹೊರಟು ಲಕ್ಷಾಂತ್ರ ಫವುಜು ಸುದಾ ಆರ್ಕಾಡುಮೇಲೆ ಹೊರಟು ತಂಮ್ಮ ಸೋದರ ಅಳಿಯ ಹಿದಾಯತು ಮೊಹಿಯದ್ದೀನಖಾನರನ ಹಿಡಿದು ಪಹರೆ ಹಾಕಿದಲ್ಲಿ ಚಂದಾಸಾಬರು ಮಲಚೇರಿಕೋಟೆ ಶೇರಿದ್ದರಿಂದಾ ಅಲ್ಲಿಗೆ ನಾಸರಜಂಗರು ಮುತ್ತಿಗೆ ಹಾಕಿ ಮಳೆಗಾಲದಲ್ಲಿ ತಂಮ್ಮ ದಿವಾನ ಷಾನವಾಸ ಖಾನನ ಪಿತೂರಿಯಿಂದಾ ಖಾನಾಜಂಗೀಯಲ್ಲಿ ಕಂಗೊಲ ನವಾಬ ಹಿಂಮತ ಬಹದರನ ಕೈಬಂದೂಕದ ಗುಂಡಿನಿಂದಾ ಹೊಡದ ಬಳಿಕ ಆ ದವಲತ್ತೆಲ್ಲಾ ಹಿದಾಯತ ಮೊಹಿಯದ್ದೀನಖಾನರಿಗೆ ಆಗಿ ಹಿಂದಿರುಗಿ ಹೋಗುತ್ತಾ ರಾಚೋಟಿ ಬಳಿ ಪುನಹಾ ಖಾನಾಜಂಗಿಯಾಗಿ ಹಿಂಮತ ಬಹದರ ಹಿದಾಯತ ಮೋಹೀಯದ್ದೀನ

ಖಾನ ವಗೈರೆ ಸಂಜೀಷಹೀದರಾಗಿ ಆವಾಗಾ ಮರಾಟೇರ ಬಗೆ ಸರದಾರು ರಾಜಾ ಚಂದ್ರಸೇನ ಬಹದರನ ಆಸರೆಯಿಂದ ನಾಜರ ಜಂಗರ ತಂಮ್ಮ ಸಲಾಬತ ಜಂಗ ೧ ಬಸಾಲತ ಜಂಗ ೧ ನಿಜಾಮಲ್ಲಿಖಾನರು ೧ ಮಿರ್ಾಮಗರ್ ೧ ಯಿಾ ನಾಲಕ್ಕು ಜನರೂ ಭಾಗಾನಗರ ಶೇರಿ ಬಸಾಲತ ಜಂಗಗೆ ಆದವಾನಿ ಸಲಾಬತಜಂಗಗೆ ಗೋಲಕೊಂಡೆ ಸಹಾ ದವಲತ್ತು ಆಯಿತಾಗಿ ಆವಾಗಾ ನಾಸರಜಂಗರ ಫವುಜಿನ ಕುಮುಕಿಗೆ ಶ್ರೀರಂಗಪಟ್ಣದಿಂದ ಹೋಗಿಯಿದ್ದ ಬರಕ್ಕಿ ವೆಂಕಟರಾಯರ ತೈನಾತಿ ಯಲ್ಲಿ ಯಿದ್ದ ಹೈದರಲ್ಲಿಖಾನರು ನಾಜರುಜಂಗರ ಖಜಾನೆದ್ರವ್ಯವೆಲ್ಲ ದಿಕ್ಕಾಪಾಲಿಗೆ ಲೂಟಸಿಕೊಂಡೂ ಹೋಗುವರಲ್ಲಿ ಕೆಲವರನ ಹೊಡದು ಆ ಪೈಕಿ ೧೫ ವಂಟೆ ಮೇಲಣ ಅಕಬರೀಮೊಹರಾ ಹೇರುಗಳಂನ್ನು ಹಸ್ತಗತಾ ಮಾಡಿಕೊಂಡು ಯಿದ್ದ ವರ್ತಮಾನವಂನ್ನು ಮಹಾರಾಜೆ ಶ್ರೀ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯನವರು ಯಿಾ ಹಣಕಾಸು ಕೊಳ್ಳಬೇಕೆಂದು ಪ್ರಯತ್ನಾ ಮಾಡಿದಲ್ಲಿ ಮಹಾರಾಜೆ ಶ್ರೀ ಕರಾಚೂರೀ ನಂಜರಾಜೈಯ್ಯ ಅರಶಿನವರು ಅಂಣನವರಿಗೆ ಹೇಳಿ ಮಾಫುಮಾಡಿಸ್ತರು.

ಸದರಿ ಅಫರಾತಫರಿಯಲ್ಲಿ ಮೈಲಾಪುರದ ಕೋಟೆ ಯಿಂಗ್ರೇಜರ ಕುಮುಕು ಮಾಡಿಕೊಂಡು ಆರ್ಕಾಡು ದವಲತ್ತು ಬಲಕಾಯಿಸಿ ತಿರಚನಾಪಲ್ಲಿಯಿದ್ದ ಮೊಮದಲ್ಲಿಖಾನರು ತಂಮ್ಮ ಮೇಲೆ ಪುಲಚೇರಿಯಿಂದ ಪರಾಷೀಸತ ಫಉಜು ಸುದಾ ಚಂದಾಸಾಬರು ಬಂದು ಮುತ್ತಿಗೆ ಹಾಕಲಾಗಿ ನಿಭಾಯಿಸಲಾರದೆ ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ವಕೀಲ ಶೇಷಗಿರಿ ಪಂತನ ಕಳುಹಿಸಿ ಯಿಾ ಮುತ್ತಿಗೆ ನೀಉ ಬಂದು ಯಬ್ಬಿಶಿದಲ್ಲಿ ತಿರಚನಾಪಲ್ಲಿ ಕೋಟೆ ಯಿಾ ಸೀವೆ ಸಹಾ ನಿಮಿಗೆ ಕೊಡುತೇ ವೆಂದು ಕರಾರು ಮಾಡಲಾಗಿ ಸಂಗಡ ಕುದುರೆ ೧೦೦೦೦ ಮಂದಿ ೫೦೦೦೦ ತೋಪು ಗಳು ಸಕಲ ಸನತನತು ಸಹಾ ಕರಾಚೂರೀ ಅರಶಿನವರು ಶಕೆ ೧೬೭೩ ನೆ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದಲ್ಲೂ ಹಮವಷಾ ಮುರಾರಿರಾಯನ ಸವಾರರು ೫೦೦೦ ಸುದಾ ಹೊರಟು ನಡೆಯುುವಲ್ಲಿ ಯಿಾ ಸುದ್ದಿ ತಿಳಿದು ಚಂದಾಸಾಬರು ಕಳುಹಿಸ್ತ ಫವುಜಿಗೂ ಅರಶಿನವರ ಫವುಜಿಗೂ ಕ್ರಿಷ್ಣರಾಜಪುರದ ಬಳಿ ಸಂಗ್ರಾಮವಾಗಿ ಬಂದಿದ್ದ ಹೂಬಸಾಬ ಸೈದಯಾಕೂಪ ಸಹಾ ಕೈಶೆರೆ ಶಿಕ್ಕಿದ್ದರಿಂದಾ ವತ್ತಾ ಆಗಿ ಕರೂರು ಬಳಿಗೆ ಫವುಜು ಹೋಗಿ ಅಲ್ಲಿಂದ್ದಾ ತಿರಚನಾಪಲ್ಲಿಗೆ ಹೋಗುವ ಮಾರ್ಗ ದಲ್ಲಿ ಪುನಹಾ ಚಂದಾಸಾಬ ಕಳುಹಿಸ್ತ ಫಉಜಿಗೆ ಅಡ್ಡೆಯಾಗಿ ಅರವಾಸಿ ಫಉಜು ಲಡಾಯಿಮಾಡುತ್ತಾ ನಿಂತ ಅರವಾಸಿ ಫಉಜು ಸುದಾ ಮಹಂಮದಲ್ಲಿಖಾನರ ತಂಮ್ಮ ಅಬ್ದುಲ ವಹಬಖಾನನ್ನೂ ಬಂದು ಕರೆದುಕೊಂಡು ಹೋಗಿ ಪ್ರತ್ಯೇಕ ಮಾರ್ಗದಿಂದ ಅರಶಿನವರು ತಿರುಚನಾಪಲ್ಲಿ ಬಳಿಗೆ ದಾಖಲಾದ್ದಾ ಕಂಡು ಚಂದಾ ಸಾಬರ ಫಉಜು ಹಿಂದಿರುಗಿ ತಿರುಚನಾಪಲ್ಲಿ ಬಳಿಗೆ ಶೇರಿದ್ದರಿಂದ ಅರಶಿನವರ ಕಡಿಮೆ ಅರ್ಥಾಜಮಾಯತು ಅರಶಿನವರ ಬಳೀಗ್ಗೆ ಬಂದು ದಾಖಲಾಯಿತು.

ಆ ಬಳಿಕ ಚಂದಾಸಾಬರು ಮುತ್ತಿಗೆ ತೆಗದು ಕಿನ್ನಾರಾಗಿ ಹೋಗಿ ಯಿಳಕೊಂಡ ಕಾರಣ ಮಹಮದಲ್ಲಿಖಾನನ್ನು ಬಂದು ಅರಶಿನವರ ಭೇಟಿ ತೆಗೆದುಕೊಂಡು ಕರೀ

ಕುಲೂಫ ವಪ್ಪಿಶಿ ಕೋಟೆಗೆ ನಿಂಮ್ಮ ಠಾಣ್ಯ ಕಳುಹಿಸಬೇಕು. ತನಗೆ ವೈಬಾಬಸ್ತು ಯಿರತಕ್ಕ ಬಗ್ಯೆ ಕರೂರಲ್ಲಿ ಜಾಗೇ ಕೊಟ್ಟು ಖೇತಬಾಡಿ ಮಾಡಿಶಿಕೊಡಬೇಕೆಂದು ಹೇಳಿಕೊಂಡದರಿಂದಾ ಚಂದಾಸಾಬರು ಫವುಜು ಫಲಾಯನ ಮಾಡಿಸ್ತಿವ್ಯಾಲೆ ನಿನಗೆ ಹರದನಹಳ್ಳಿಯಂನ್ನು ಜಹಗೀರು ಕೊಡಿಸುತ್ತೇವೆ. ನೀನು ನಂಮ ಮಗನಾಗಿ ಯಿರು. ಯಿಾಗ ಸಧ್ಯಾ ಕೋಟೆಬಾಗಿಲು ಬೀಗಮುದ್ರೆ ನಿಂನ ವಶದಲ್ಲಿ ಯಿರಲಿ ಯಂದು ಹಿಂದಕ್ಕೆ ಕೊಟ್ಟು ಸದ್ಯಾ ಕೋಟೆಗೆ ವಬ್ಬ ಅರಸುಮಗನ ಸಂಗಡ ಜುಜುವಿಮಂದಿ ಕೋಟೆವಳಕ್ಕೆ ಕಳುಹಿಸಿಕೊಟು ಬಳಿಕ ತಂನ ಮಂದಿ ಖರ್ಚಿನ ಬಗ್ಯೆ ಕಡವಾಗಿ ೧೦೦೦೦ ವರಹಾ ಅರಶಿನವರ ಕಡೆಯಿಂದಾ ತೆಗದುಕೊಂಡು ಮುರಾರಿ ರಾಯರಿಗೆ ಲಂಚಹಾಕಿ ಕಟಿಕೊಂಡು ಮೊದಲು ತಂನ ಕುಮುಕಿಗೆ ಕರಶಿ ಯಿದ್ದ ತಂಜಾವೂರು ಜಮಿಾಯತು ದಿವಾನ ಮಾನಾಜಿ ಸಹಾ ತಂದು ಯಿಳಿಶಿಕೊಂಡು ಅರಶಿನವರ ಬಳಿ ಠಕ್ಕು ಭಕ್ತಿಗಳ ಮಾಡುತ್ತಾ ಕಿಲ್ಲೆ ವಳಗೆ ಆಮ್ದಾಸು ಅರಶಿನವರ ಕಡೆ ಜನರು ಹೋಗಿ ಬರುವುದಕ್ಕೆ ಅಟಕಾವು ಮಾಡುತ್ತಾ ಮೋಸದ ವಿದ್ಯಕೆ ಪ್ರಾರಂಭಿಸ್ತನೂ.

ಚಂದಾಸಾಬರು ವಂದು ತಡವೆ ಅರಶಿನವರ ಬಳಿಗೆ ವಕೀಲನ ಕಳುಹಿಶಿ ಮಹಮದಲ್ಲಿಖಾನನ ನಂಬಲಾಗದು ತಾನ್ನು ನಿಂಮವನಾಗಿ ಕೋಟೆ ತೆಗೆದು ಕೊಡುತ್ತೇನೆಂದು ಹೇಳಿಕಳುಹ್ಸಿ ಯಿದ್ದ ಮಾತಿಗೆ ಅರಶಿನವರು ಕಬೂಲಾಗದೆ ಯಿದ್ದು ಮಹಮದಲ್ಲಿಖಾನನ ಕ್ರಿತ್ತಿಮವನ್ನು ತಿಳಿದ ಬಳಿಕ ಫಉಜಿಗೆ ರಸ್ತುಬಂದಾಗಿ ಅಜೀಜೀ ಯಿದ್ದ ಚಂದಾಸಾಬರಿಗೆ ಮಾನಾಜೀ ಮುಖಾಂತ್ರ ಕವುಲುಮಾಡಿ ಚಿಂತ್ತಾ ಮಣಿ ನದಿ ಘಾಟವಬ್ಬೆಗೆ ಆತನ ಫಉಜು ಕರಶಿ ಯಿಳಿಸಿದರು.

ಆವರಿಗೆ ಮಹಮದಲ್ಲಿಯು ತಂನಲ್ಲಿ ಚಾಕರಿಯಿದ್ದ ಯಿಂಗ್ರೇಜರು ಸಂಬಳ ಸಲ್ಲದ್ದರಿಂದ ತಂನ್ನ ಮೇಲೆ ತಿರಗಿಬಿದ್ದ ಪ್ರಯುಕ್ತ ಕೋಟೆ ತಂನ್ನ ಅಧೀನ ತಪ್ಪಿದ ಹಾಗೂ ಚಂದಾಸಾಬರು ಕೈಶೆರೆ ಹಿಡಿದರೆ ಕಿಲ್ಲೆ ನಿಂಮ್ಮದೇ ಯಿಥೆಯೆಂಬ ಹಾಗೂ ಕುಹಕಗಳ ಆಡುತ್ತಾ ಮೊದಲು ಕೋಟೆಗೆ ಕಳುಹ್ಸಿಯಿದ್ದ ಜನರನ ಕೈದುಮಾಡಿ ಮಾನಾಜೀಗೆ ಲಂಚಾಹಾಕಿ ವಂದು ದಿನ ರಾತ್ರಿ ಅರಶಿನವರು ಕರಶಿಡೋಪಾದೀ ಯೇಕಾಂತಕ್ಕೆ ಮಾನಾಜೀನ ಡೇರೆಖೆ ಕರಶಿ ಚಂದಾಸಾಬರನ್ನು ಯಿವರ ದಿವಾನ ಶೇಷಗಿರಿರಾಯನ ಸಹಾ ಹಿಡಿದು ತಲೆಗಳ ಕೊಯ್ದು ಅರಶಿನವರ ಬಳಿಗೆ ಕಳುಹಿಸಿ ಮಹಮದಲ್ಲಿಯೂ ಕೋಟೆವಳಕ್ಕೆ ಹೋದನಾಗಿ ಆ ತಲೆಗಳಂನ್ನು ಪಟ್ಣಕೆ ಕಳುಹಿಸಿದ್ದರಿಂದ ಆಳಿದ ಮಹಾಸ್ವಾಮಿ ಚಿಕ್ಕಕ್ರಿಷ್ಣರಾಜ ವಡೆಯರವರು ಮಹಾ ರಾಜೆ ಶ್ರೀ ದಳವಾಯಿ ದೇವರಾಜೈಯ್ಯ ಅರಶಿನವರೂ ಸಹಾ ತಲೆಗಳಂನ್ನು ಮೈಸೂರು ವೂರು ಬಾಗಲಿಗೆ ಕಟಸ್ತರು.

(ಮುಂದುವರೆಯುವದು)

[*To be continued*]

BUDDHIST MONUMENTS AT SANNATHI*

Dr. M. SESHADRI, M.A., Ph.D. (Lond.)

Buddhist remains in the Mysore region have been so scarce, unlike Āndhra Pradesh, that there is a general belief among scholars that Jainism held its sway all through. Banavāsi in the Shimoga District, Kadri on the outskirts of the City of Mangalore, and Brahmagiri in the Chitaldrug District with its famous rock-edicts of Aśōka, have unmistakable associations with Buddhism. But the actual remains in these places are not considerable. Perhaps excavations may uncover remains of Buddhist monuments particularly at Banavāsi, a town of Maurya-Śātavāhana times and also at Kadri where the dying embers of Buddhism were fused into the *Natha-panthi* cult.

Fortunately the discovery of the magnificient Buddhist reliefs at Sannathi has thrown much new light on the history of Buddhism in Mysore.

Buddhist remains in Āndhra Pradesh are so numerous and remarkable that they constitute a class by themselves in the whole of South India. Amarāvati, Nāgārjunakoṇḍa, Jagayyapēta, Bhaṭṭiprolu, and Ghantasāla are names which excite our admiration. To these illustrious names, we have to add Sannathi on the Bhīmā, a tributary of the Krishnā, twentyfive miles from Chittapur, Gulbarga District in Karnātaka.

The Chandralamba temple at this place attracts a large number of pilgrims. Originally dedicated to Durga, it may go back to the eighth-ninth centuries A.D. Within the precincts of this temple are found a number of relief slabs which covered the dome of the Buddhist stupas that flourished during the period of rule of the Śātavāhanas. One of them, though broken

* The newly discovered Buddhist remains at Sannathi, Gulbarga District, Mysore State—an illustrated lecture delivered before the Mythic Society by Dr. M. Seshadri, M.A., Ph.D. (Lond.), Director of Archaelogy and Museums in Mysore, on 6th March 1967 at 6 p.m. with Vidyavibhushana Sri M. P. L. Sastry, M.A., M.L.C. in the Chair.

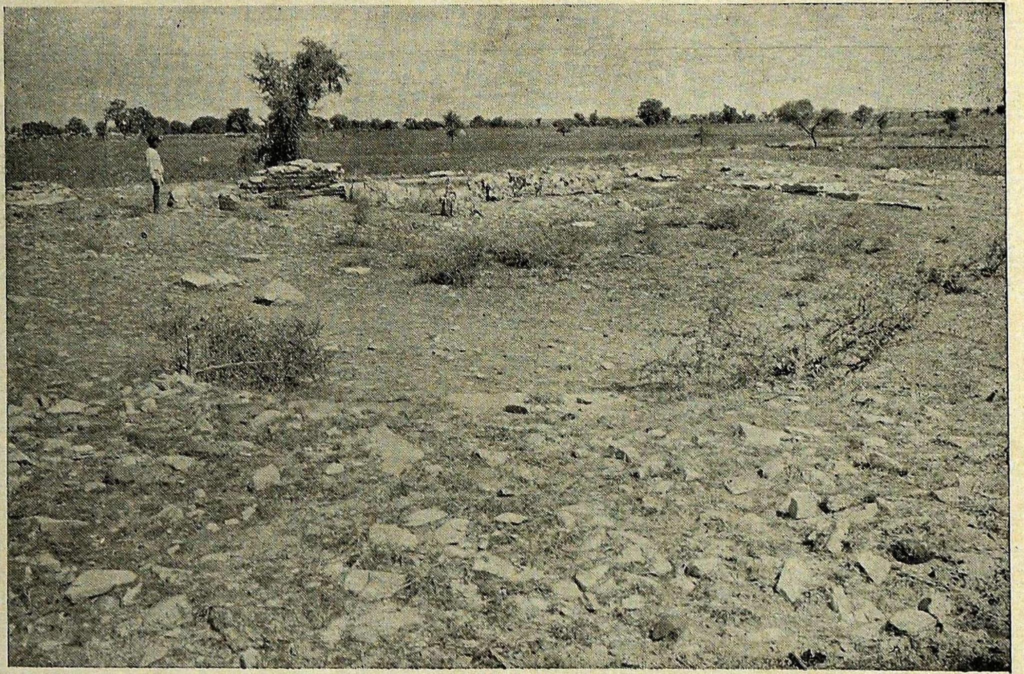
in the middle, depicts the birth of the Buddha. Another at the foot of the neem tree just outside the temple is a large slab with the throne, the foot-prints and the Bodhi tree. Also a number of reliefs have been used as steps for the bathing ghat near the temple.

There was a circular building adjoining the river, which adds to the picturesqueness of the place. The villagers have completely rifled the building and only the circular basement now remains. The super-structure is entirely gone. It is quite evident that dressed limestone in mortar formed the dome in regular ashlar style instead of brick. The circular basement has still *insitu* some reliefs (Anda slabs). One of them is remarkable for its galloping buffalo and a winged horse. Some of the reliefs, portions of Āyaka pillars, and other architectural members of this building have been all piled up in erecting a roofless structure to house the figure of Mahiṣāsuramardinī in the same field barely fifty yards from this ruined monument.

Two Āyaka pillars with prākṟit inscriptions probably belonging to the same monument adjoining the river were found lying in the fields. In a few cases, the top portion of the Āyaka pillars contain beautifully sculptured panels. The presence of the Āyaka pillars at Sannathi would indicate a similarity with the Buddhist monuments of Nāgārjunakoṇḍa and Amarāvati. They were generally put up at the four cardinal points and were five in number symbolising the five chief events in the life of the Buddha: *Janana* (Nativity), *Mahabhiniṣkramaṇa* (Renunciation), *Saṁyaksaṁbōdhi* (Enlightenment), *Dharmacakrapravartana* (First sermon) and *Mahāparinirvāṇa* (Death).

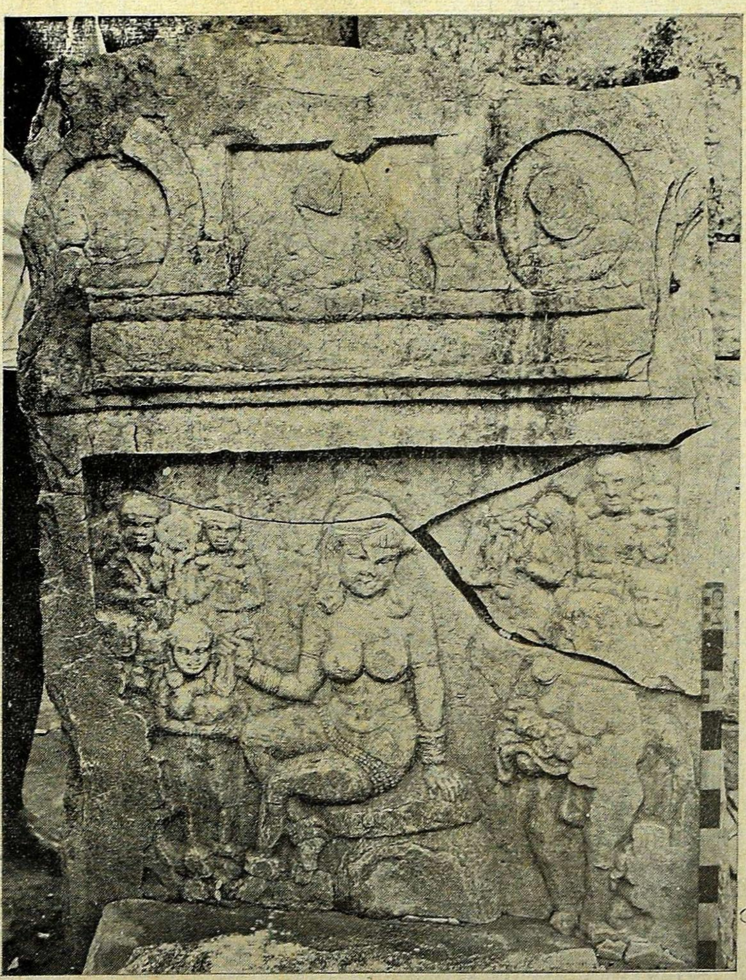
The reliefs which are typically Śātavāhana open up a new chapter in the art history of Karnātaka. They range in time from the first century B.C. to the third century A.D. judged on the basis of stylistic evidence. The palaeography of the inscriptions which use the prākṛt language corroborate this date assigned to these reliefs.

They depict simply and elegantly domestic scenes in which men and women belonging particularly to the rich and princely

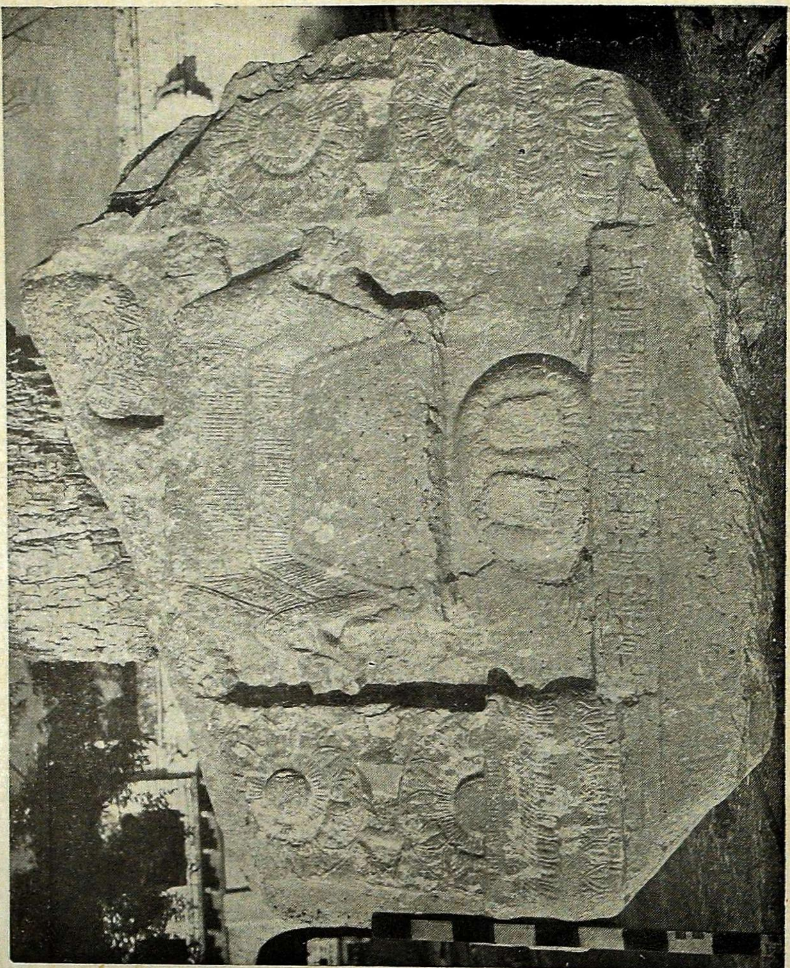


Remains of a circular Buddhist Building—the brick superstructure is gone but the covering slabs with reliefs stand still *in situ*

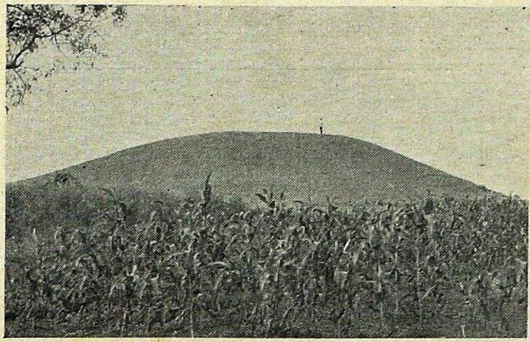
Beautiful Early Śātavāhana sculpture depicting a happy domestic scene, on the top of an Āyaka pillar



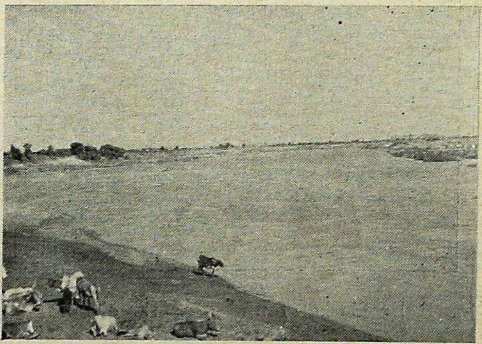
Birth of Buddha.



Panel with Buddhapāda, throne, Bodi-Tree flanked by a row of padmas, found below the neem tree in front of the Chandralāmba temple at Sannathi.

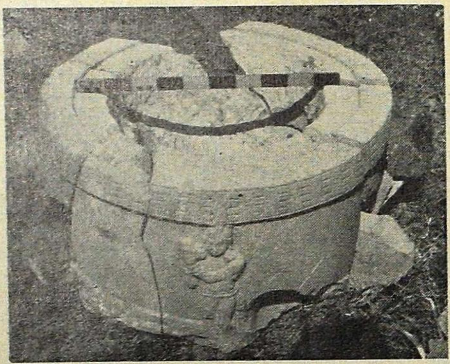


Large Mound by the side of the road leading on to the village. Excavation may uncover Buddhist monuments enclosed within.

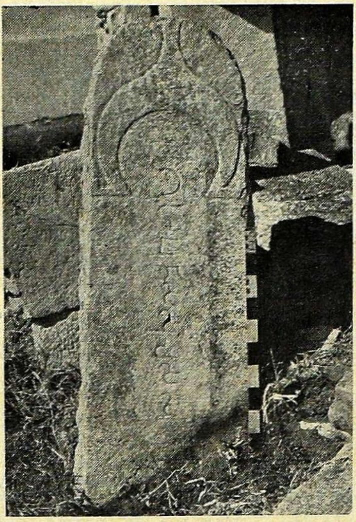


Bhīmā flowing majestically at Sannathi quite close to the Buddhist monuments.

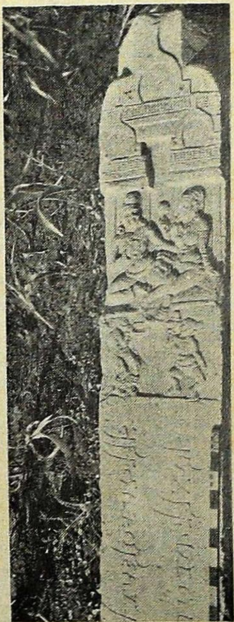
Nāga stone, belonging to a Buddhist stūpa.



Relic Casket found near the circular basement of the Buddhist stūpa adjoining the river.



Top of an Āyaka Pillar donated by the householder Susula (*Gahapati Sasulasasa*).



Āyaka Pillar with the inscription of Nāganika and Girija Tanka.

classes, relax with the wine cup, flanked by Chamara bearers. Occasionally Mithunas also occur. The head-dress of the men, the coiffure of the women, coupled with heavy girdles at the waist and ornaments on the ear, wristlets and anklets remind us of Mathura and early Amarāvati. The heaviness of the breasts and the figures in general, would also testify to their early character. Unfortunately many of the reliefs are in fragments.

It is interesting to note that some of the slabs are inscribed. These prākṛt inscriptions are under study. They reveal the names of donors who contributed these panels and other ornamental pieces to cover the Buddhist buildings. One among such donors was the householder, Sasula.

Other interesting finds from the overground survey of the place are pieces of rouletted ware, crystal and carnelian beads, imitation Samian ware, shell bangles and tile pieces—all indicative of a typical Śātavāhana settlement.

There are two huge mounds near the village. They are dome-like and hemispherical and may contain within their bowels Buddhist stupas. Excavation of these mounds may throw considerable light on the plan and the architecture of the Buddhist buildings and also on the history of Buddhism in Karnātaka.

After Mr. Rice's famous discovery of the Aśōkan edicts in Mysore, the exploration of the Buddhist monuments at Sannathi constitutes a major discovery by the Department of Archæology in Mysore in recent years.

NYĀYAKUSUMĀÑJALI, Part II, Edited by Narendra Chandra, Vedāntatīrtha, University of Calcutta, 1964, pp. 427. Price : Rs. 9-00.

Udayana's *Nyāyakusumāñjali* is a milestone in the evolution of the Naiyāyika school of thought in India. Logic in this country reached maturity with Vatsyāyana, Udyothkara, Vācaspati-miśra and Udayanāchārya. The first two thinkers suffered a set-up at the hands of Buddhist logicians, especially Dharmakīrti, and it was left to the brilliant efforts of the last two, namely, Vācaspati and Udayana. Udayana's *Nyāyakusumāñjali* is a monument of polemic ability, matchless erudition and fine philosophical writing. Although the problems of discussion in logistics are now obsolete, the methodology followed by old Nyāya writers would be of lasting value and interest.

The present volume is the second part of *Nyāyakusumāñjali*, consisting of the second section (*stabaka*) to the fifth. The learned editor, Narendra Chandra, Vedāntatīrtha of the Calcutta University is a reputed authority on the Nyāya school of thought and his acquaintance with the texts are both intimate and profound. He has here edited Udayana's text along with two excellent commentaries. *Āmoda* by Śankara-miśra and *Viveka* by Guṇānanda Vidyāvāgīśa. The problem that has mainly come up for discussion is cognition in its various modalities. The objections of Buddhist logicians are answered in detail by Udayana, and the explanatory notes by Śamkara and Guṇānanda are refreshing.

The learned editor has prefaced the text with an elaborate Introduction in English. In this, is discussed the role of Nyāya in Indian thought. The editor traces the evolution of the thought and discusses the problems raised by the Naiyāyikas, principally the Soul and the Final Emancipation. The editor's account of the genesis of Indian logic makes interesting reading. He has thrown considerable light on the significance of Gotama in the realistic ideology in our country.

The volume is a welcome contribution to the positive sciences of the ancient Hindus.

—(Prof.) S. K. Ramachandra Rao

(1) KUMARASAMBHAVA of Kālīdāsa, Edited by Suryakanta, 1962, pp. 254; (2) MEGHADUTA of Kālidāsa, Edited by S. K. De, 1957, p. 117, Sahitya Akademi, New Delhi. Price: Rs. 10-00 and Rs. 2-50 respectively.

The Sāhitya Akademi, set up by the Government of India in 1954, has rendered a meritorious service in making available to students of Sanskrit, critical editions of well-known Sanskrit works. All the works, poems as well as plays of the greatest poet of the country, Kālidāsa, have been chosen in the first phase of the Akademi's programme.

The two volumes under notice are perpaps to be ranked as the greatest poems of the world, *Meghadūta* is a *Khaṇḍakāvya*, romantic in theme, containing geographical details of the country and of fine literary merit. The banished *yakṣa* sends his beloved in Alakā a message through the cloud on the first day of *Āṣāḍha.* The text have been edited by the well-known scholar, Dr. Susil Kumar De of Calcutta. The Introduction by the editor running to thirty-three pages is a marvellous specimen of accurate scholarship. The critical apparatus is exhaustive and interesting. The variant readings are appended and discussed in detail in each case. Dr. De has doubtless, done a fine job, and deserves our congratulations.

The second book, viz. *Kumārasambhava* is celebrated as a *Mahākāvya.* In seventeen cantos, it deals with the story of the birth of Kumāra, the war-god. Although the poem focusses its attention on the exploits of Kumāra and the killing of the demon Tārakā, the most poetic parts are those dealing with the marriage of Śiva with Umā; the destruction of Kāma, the god of love and the lamentation of Rati. This longish poem has been edited by Dr. Suryakanta of Banaras Hindu University. The editor's introduction gives an account of the story of the *Kumārasambhava*, the life of Kālidāsa and discusses the extent of the poem. This introduction is in striking contrast to the one for *Meghadūta*. Indologists would wish the editor had discussed more fully about the text, the critical apparatus and the variant readings. The Purāṇic background of the story would throw

considerable light on the plot adopted by Kālidāsa. Even in the matter of variant readings, the editor has avoided discussion. Despite this deficiency, the edition of the text is uniformly good.

Dr. Radhakrishnan, then President of India, has favoured both the volumes under review with valuable general Introductions. The saintly President has here afforded an insight into the philosophical import of the two great poems. He has emphasised that Kālidāsa was not only a remarkable poet but a philosopher of mature wisdom.

The volumes are doubtless a welcome addition to the modern editions of old texts. It is to be hoped that the Sahitya Akademi will publish all the major literary works in Sanskrit in the same manner.

—(Prof.) S. K. Ramachandra Rao

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EDITOR